Mezzai

1908-09

Filato - 658

Lenzuolo - 1-9

F. IX-4

rious References.

1908-9
(Mudrai)

File No. 65-08

Serial Nos. 1-9.

er References.

GENERAL AND REVENUE SECRETARIAT

ial Nos. 1-9.

Part B for December 1908.

SUBJECT

Regarding the passing of Muragi Mutt Swamy in procession with the insignia and honours granted by Govt.

G. B. S. 58

Previous references.

~~7~~ 5-80/-03

1908-90

(Municipal)

File No. 5.

Serial Nos. 1

Later references.

Mun 3 80/-08

Mun 3 364-29-1-3
" 205-30-1-4

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 1 9

Part B for 1908

SUBJECT.

Passing orders regarding the [illegible] of Motor Cars proceeding in public roads with the Municipal Gas obtained by Govt, that the Municipal Vehicles [illegible]

GPMB.—8,000—7-4-07

are highly derogatory to
Community and prays for
final orders being passed
early in the matter.

"A 2 To the Hon'ble Justice Sarkar District
etc. III dt. 29 10 08.

Forwards print (Col 1) from
Japanese Revenue and other
Gazettes for perusal of a detailed
report as to the circumstances
under which the order reported
in the Amildar's ~~report~~ Gazette
to the Head of the State was
passed,

" 3 P. Le etc. 8:4 dt. 3. 11 '08 forwards
Japanese Revenue and
other Gazettes to the Dewan.
States that to prevent the
general public at every stage
of the Survey's tours to dispute
the legislative use of the privileges
conferred by Govt & to file
unnecessary & frivolous Co
plaints in the lawful exercise
of these powers at every step
of the journey on the plea of
treason is not only derogatory
but also reduces them low
in the eyes of the public, and
prays for such orders as will
put an end to disputes of the
[illegible]

From the Sylvan Treasurer to the Secy to Govt No 223 dy 7.11.08
Submits an exhaustive report on the allegations referred to in 1 with copies of correspondence between the local officers & himself in the matter of the Levy Tour.

Memorial dy 7.11.08 from the Mallesha Basappa Wadeyar of Sholapur to the Secretary
Forwards for favorable consideration of H H the Raja's personal copy of the 4 resolutions passed at a meeting held on 13.10.08 at Sholapur against the arbitrary manner in which the Govt officials are interfering with the rights & privileges due to the Inamdars & prays for the removal of Addl Dist Magistrate

Proc No 450-9 dy 12.12

Observes that the Secretary has a right to go in person with all honors due to an Inamdar, and that it is the duty of officers of Govt to uphold his rights & that the Collector's exclusive evidence of the death to go in proof of the Secretary's

may be in conflict
of opinion or judicial decisions
of other Communities. Also there
that there should be no prohibition
of the chanting of Vedas by Dwijas
in public Streets as it is not covered
by any law that the chanting of
Vedas is indecent in by the Dictionary
to assail or annoy anybody, and
that they see no objection to the
Saraca Sadhaka himself Jagadguru"
and to his disciples praising him as
such and uttering Slokas with the
Name in chanting; that a flag with
such an inscription constitutes
an Insignia and symbols by use
in processions or otherwise and
that it is not authorized by the
Indian Law, and further confirmed
the Pattapika Bharathi a true and
[illegible] of the meeting held
at [illegible] that in the matter
of the [illegible] of the Procession
[illegible]

GENERAL AND REVENUE SECRETARIAT.

( )

NOTES.

File No.

FILE HEADING.

From

No.	Dated	Received

Diary No.	Enclos.	Spare Copies	Serial No.

BRIEF ABSTRACT OF LETTER.

Memorial of the Lingayets of Subbi & other places objecting to the orders issued by the local authorities in regard to the conduct of the procession of the Murugi Mutt Swamis in the Tumkur District

NOTES AND ORDERS.

B

The Dy Comr on receipt of the order (No 1219-26 8/16 9 08) has apparently without any Complaints from Brahmans or others issued an order to the Amildar who in turn has sent a Yadi to the Agent of the Murugi Mutt. Objection has been taken to this Yadi and a Lingayat deputation waited on the Dewan on the evening of the

Notes—First sheet

GPB—30,000 - 3-4-07.

GPB—50 000—18-5-08

Serial No.

C/

29th Oct and presented a memorial in which the objections are stated seriatim. The Dy Commr seems to have not correctly interpreted his Govt order and has thrown the burden of proof on the Surjamukhi. There can be no doubt that this order requires modification. The Devan and the Executive Councillor entertained these views when they were two months - both are now absent. A draft covering for the views if any and enquiring under what circumstances this order objected to was passed is herewith submitted for the orders of the Secretary. It seems to me that nothing more can be done ~~now~~ before knowing what the Dy Commr has to say.

29.10.08 Alamelumanga
Under Secretary

Done. (The D. C. may be asked to have passed the draft ... 29/10/08.
29.10.08

Note continued:—

The draft was issued in
2 Ory. No 111 dy 29th Oct 1908.
3 Subbi Yejaman Revanna & certain others have petd the Devan representing that they are heavily

GPB—50,000—13-5 08

Serial No.

inconvenienced being prevented from adjusting their future programme regarding the Swamis visit and that the restrictions placed in the matter of the mark enjoying their honors and privileges granted by the Govt are highly derogatory to their community they pray for early final orders.

Submd with a ~~draft~~ d/ Dy. asking for immediate report.

Dy
30
3/11/08

4/3/1908

6 From the Dy Comm. Trichinopoly
No. 223 dy 7-11-08 - with reference to Fl. 2, ~~states~~ forwards an exhaustive report on the subject.

Slip S

The Dy Commissioner begins his report by reiterating the concluding part of his letter of the 5th Septr last, submits copies of orders issued to the Local ~~ato~~ authorities regulating the procession of the Tiruvagi Swamigalu and gives in para 3 of his present report a clear account of the objections taken on the authority of previous orders and manual

~~Stamped~~
~~Stamped~~ R
~~Stamped~~ 7.2.

GPB—50 000—13-5-08

Serial No.

by the Brahmins, Goldsmiths and Devangas of Nonavinakere in regard to the use of Biradus etc. during the procession.

He thereupon discusses at length the terms of the order refd. to in the Amildar's yadi to the Agent of the matt by references to the memorial presented to Govt by the Lingayet deputation.

1) In regard to that part of the order which said that because Govt had granted a Rahadary it did not mean that all the panaphernalia could be carried everywhere without restriction: The Dy. Commissioner states that this is Govt order and should be observed, that these matters are questions of local manul and that Govt wanted manul to be respected

2) In regard to stopping music when the Guru passes in procession before the temples and matts of other religions: The Dy. Commr states that even in the case of matts with the same original

GPB—50,000—18-5 08

Serial No.

Cyprus and the same religion and sect, each party has its own manners as against the other and that when different sects of the same religion are concerned the questions of manner would get more accentuated and even more so when the religions themselves are different. He further states that all over India between religion and religion and sect and sect music and procession have ever been a bone of contention He says that though in theory it is inauspicious To stop music in the course of a procession, the inauspiciousness has come To be disregarded owing To manner the infringement of which has frequently led To rioting and bloodshed and that the letter To the Deputy Commr., Chitaldrug dist., mentions mutts, temples, mosques and churches

3) In regard To Biradas and recitations likely To be provoking To others: The Dy. Commr. states that in the insignia mentioned in the Rahadari there is none objectionable of itself but it is the place

GPB—50,000 -13-5 08

Serial No.

where they may be used that introduces the vexed question of manual. As regards veda recitations by the disciples of the mata in the public streets, he states that the Swamigalu has not visited these parts before, that there was no manual for the recitations in question in those parts and that the Govt. order of the 16th Septr last required that the local manuals should be looked into and decided

4) In regard to carrying in procession flags bearing the titles of jagad Guru and Maharaja: The Dy. Commr states that a title is one thing & but flags inscribed with it and carried in a public procession become paraphernalia He further states that the right to titles is an important question which has to be decided by Govt and adds that in practice it is not usual to inscribe the titles of a Guru upon arches and pandals or on flags carried in the procession

5) In regard to the programme

GPB—50,000 -18-5 08

Serial No.

of tour being intimated a week beforehand to the local authorities: The Dy. Commr states that a programme should be sent to the Amildar to make the needful arrangements for the math, as also a change ~~in~~ of programme He further states that it would be for the dignity of the math and to the satisfaction of the authorities concerned if steps are taken beforehand to prevent anything untoward happening to mar its pleasures.

In conclusion the Dy. Commr states that the math is at Dodgani and that the next destination is Gulbi which is not a very quiet place. Considering the kind of protests that have already been made, the Dy. Commr solicits orders of Govt as the math and its disciples desire to go to Gulbi with the same processions as at Honnavalli and Hiriyur

Submitted

GPB—50,000—18 5 08

Serial No.

R/

K
in linked file
(6)

Note by the Under-Secretary.

The insignia which the Murgi Swami might use were settled in Government order No. 5547-58 Dated 28th May 1907, and in accordance therewith a Rahadari was issued.

2. As the Swami intended to go in procession through the streets of Chitaldrug, the Brahmins of the place raised an outcry. The Dewan, with the 2nd Councillor, gave them a hearing and an Endorsement was issued to them on 9th August 1907 in which the principles which should be followed in giving effect to the Rahadari were laid down . Reference has also been made to these principles in the letter of that date to the Deputy Commissioner of Chitaldrug. Copies of this letter and endorsement have been sent to the other Deputy Commissioners for information.

3. The procession in Chitaldrug went off without any hitch, and the Swami toured in other Districts also. Things must have passed on smoothly at the places visited by the Swami for no complaint has been received from any District.

4. In July 1908, the Swami intimated to the Deputy Commissioner of Tumkur that he intended to tour in his District and asked that necessary orders may be issued to the Amildars. No other particulars were given .

5. In August, the Brahmins, goldsmiths and others of Honnavalli in the Tiptur Taluk, complained to the Amildar about the proposed visit of the Murgi Swami. The Amildar held an enquiry and submitted a report on the 19th August on which date the Brahmins of Honnavalli also submitted a complaint to the Deputy

GPB—50,000—18 5 08

Serial No.

Commissioner. These were referred to the Super - intendent of Police for enquiry . He wrote to the Amildar to ascertain the date of the Swamy's visit and learnt on the 22nd that the Swamy would arrive at Honnavalli on the following day. The Superintendent proceeded at once to Honnavalli and finding that the arrangements for the visit of the Swamy were far advanced, advised the Lingayets to secure the support of the Brahmins and smoothed over the matter.

5. The procession went off satisfactorily and the Swamy halted there for a few days. On the 29th August, the Brahmins and goldsmiths of Honnavalli went to the Deputy Commissioner and renewed their Complaints and produced some documents on which they based their claims and asked for a decision before any other procession was permitted. Com - plaints were also received from the people of Tiptur and Nonvinakere. The Sub Division Officer was deputed at once to make enquiries about the mamul and the Swamy was requested to postpone his visit to Tiptur till the questions of mamool could be dis - posed of.

6. In the meantime, the Swami sent a telegram to the Dewan saying that he was ~~un~~necessarily detained . The Brahmins also sent a telegram to the Muzrai Secretary objecting to the Swamy calling himself Jagadguru. These petitions were sent to the Deputy Commissioner for immediate report. The Deputy Commissioner submitted an exaustive report dated 5th September 1908 detailing the facts referred to above. He concludes this letter as follows:-

"So far my Officers have made the best of a bad

R in Minto File (8)

NOTE—Contn. sheet.

GPB—50,000—18-5 08

Serial No.

case ---- it looked indeed full of troubles at every stage. However now begin more serious troubles. Troubles might hereafter begin with the first attempt of the Matt's followers to put up pandals. It is necessary to decide before-hand and in ample time the next camp and the route and method of ~~entering~~ entry. Threatening petitions have begun today. I am issuing needful orders in this matter. The Matt is going to stay at Tiptur some 8 days.

I hope that Government may in the meanwhile be pleased to let me know how far my views meet with their approval".

Shifted

On the same day as ~~the~~ District Magistrate he ~~has~~ passed the following order for the guidance of his subordinate Officers.

" Upon a consideration of the difficulties that have come to my notice in the matter of arranging the processions of the Murgi Matt and in view to obviate apprehensions of a breach of the peace, the Amildars and the Deputy Amildars in the District are required to ascertain from the Matt from time to time their next destination and communicate with the Assistant Commissioner Magistrates of the Sub-Divisions to which they belong, detailing particulars in regard to all takrars. The Assistant Commissioner Magistrate will in consultation with the District Superintendent of Police prescribe the route of the procession. "

7. After a perusal of the report referred to above, Government generally approved of the action taken by the Deputy Commissioner and left it to him to decide about local mamools. Government also said

GPB—50 000—18-5-08

Serial No.

that the Swamy should intimate his programme to the Deputy Commissioner and Amildar before entering any District or Taluk. (Vide Govt. Order No. 1219-26 of/ 16.9.1908. After issue of orders the file was submitted for the information of His Highness.

Slip B in linked file (8)

8. On the 17th of September last, perhaps after receipt of this order, the Deputy Commissioner wrote a Yadi to the Sub Division Officer of Gubbi. On the 26th idem the Police Superintendent issued an order to the Amildar of Gubbi in accordance with which the latter Officer sent a Yadi to the Agent of the Matt then at Dodguni, a small village in the Gubbi Taluk.

9. On the 27th of October ~~the~~ a deputation of Lingayets waited upon the Dewan and presented a Memorial in which they have taken objection to the Amildar's Yadi. which is enclosed Petitions from others have also been received since. The Deputy Commissioner was asked to send the records, and report under what circumstances the order referred to by the Amildar was passed.

Slip C.

10. The Deputy Commissioner has now sent another exhaustive report wherein he has referred to each item of complaint.

11. As regards the first subject the Police Superintendent's Order and Amildar's Yadi are, as stated by the Deputy Commissioner, entirely in accordance with para 4 of this Office letter No. 713 dated 9th August 1907, to the Dy: Comr: of Chitaldrug which runs thus:- " Your Endorsement granted to the petitioners seems to show that you are under the impression that the Rahadari granted to the Murgi Matt empowers the Guru thereof to pass with his paraphernalia anywhere

Slip E in linked file no (4)

NOTE—Contn. sheet.

GPB—50.000—18-5-08

Serial No.

anywhere and everywhere without any restriction whatever. I am to point out that the Rahadari is subject to all restrictions which according to Mamul and the existing orders have to be observed in the matter of stoppage of music and so on ".

It seems to me however, that the principle has not been rightly applied. The Rahadari gives a right to pass in a public street with the paraphernalia. If there is a local Mamul to the contrary it has to be proved by the party alleging it. The Amildar, by asking the ratt in the last para of his Vadi to intimate the Mamul and hak of each place, has thrown the burden of proof on the wrong party. The Rahadari -- settles once for all the insignia to be used. It is not likely that these will be questioned and I think the apprehension expressed by the Memorialists that there will have to be an enquiry as regards the insignia to be used at each place is groundless. The trouble will be about the route to be taken by the Swami. I may, in passing, remark that Vyasanatholu is not referred to in the Rahadari and that the Memorialists are not correct in saying that their right to parade this has been sanctioned. On the other hand, Govt have said that the Swami would incur their displeasure if he used Vyasanatholu.

12. In connection with the local Mamuls it may be necessary to explicitly say that vexatious objections should be summarily rejected and that only -- such as make out a primâ facie case against the -- inherent right of passing along a road with the -- paraphernalia ~~should~~ may be entertained and disposed of early. For example, the complaint of the goldsmiths

NOTE—Contn. sheet.

GPB—50.000—18.5.08

Serial No.

of Honnavalli who produce an old Qarar between themselves and the Banajigars in the matter of the conduct of processions is one deserving of enquiry.

13. I may refer to another case in point. The Sivaganga Matt has already represented that if the Murgi Swami should visit Sivaganga he should not be allowed to go in front of the Sivaganga Matt with his paraphernalia. The claim is based upon some old orders of Govt officers. This is a matter that cannot be disposed of without enquiry. The Murgi Matt cannot be expected to know this objection and the Sivagangaswami cannot know what the Murgiswami wants to do. Government is the medium to which both ---- should communicate. The enquiry will naturally take up some time. If the Murgi Matt should give timely intimation the Deputy Commissioner would enquire into and decide the matter.

14. I ~~shall~~ have also a word to say about the Deputy Commissioners statement that what is Mamul for one person is not Mamul for another. This statement is no doubt true, but the evidential value of such a Mamul is really great. If it ~~now~~ could be proved that the Balehalli Swami who has a well known status --- visited Honnavalli or Honavinkere and did not ~~ordinarily~~ advisedly pass through the streets of the goldsmith or others it would not be unreasonable for these people to contend that the Murgi Swami also should not pass there.

15. I shall now refer to the 2nd item of complaint. This is that the prohibition of music in -- front of temples and matts is not fair. The Memorialists apparently want the restriction ~~removed~~

NOTE—Contn. sheet.

GPB—50 000—13-5-08

Serial No.

to apply only to the Institutions of other religions such as Mahamadanism and Christanity and urge that all Hindus are one and that therefore it is not --- necessary for Lingayets to stop music in front of - Hindu temples and Matts. The Deputy Commissioner has ~~expressed~~ explained the fallacy of this reasoning.

16. As regards this complaint there is nothing that the Deputy Commissioner is responsible for. The prohibition of music before temples and Matts, has-- been ordered by Government as the following extract from Letter No. 713, dated 9th August 1907 to the Deputy Commissioner of Chitaldrug will show.

" In inviting your careful attention to the terms of the Endorsement forwarded with this letter, I am directed to request that you will personally see that although the Swami of the Murgi Matt is per -mitted to pass through the streets of Chitaldrug, still the Mamul rule obtaining everywhere in the -- State to the effect that music and other similar de- monstrations should be stopped in front of other institutions such as Matts, temples, Mosques and churches ~~should be stopped~~ is strictly observed. ".

Slip E in linked file (4).

17. In his note submitting for His Highness' orders the application of the Kudli Sringeri Matt and others protesting against the grant of honors to the Murgi Matt the Dewan has, on 3rd April 1908 remarked thus:-

" They were assured that in the exercise of the privileges allowed to the Murgi Matt the Swami would be required to abide strictly by the existing rules and custom, under which one Swami should not pass with music in front of the Matts of other persua- sions, and that orders would also be issued that

Slip F1 in linked file (5)

NOTE—Contn. sheet.

GPB—50.000—13-5-08

Serial No.

praises which tend to wound the feelings of other communities should not be sung by the Murgi Matt -- during processions".

18. In submitting this matter for the orders of Government, it is necessary that I should invite --- reference to the following extracts which is favorable to the Matt from letter No. 165, dated 25th September 1907: from the Dy Comr Chitaldrug

Slip G in Misc 92 (6)

" Next as regards the allegations made by the Brahmin residents of Chitaldrug in their petition addressed to Govt received with your Docket No. 1258 dated 17th September 1907, I beg to state that the Swami had to pass in front of four Hindu temples of Lakshminarayanaswami, Kannikaparameswari, Pete Anjaneyaswami and Huchavvamadevate. From my enquiry, I had learnt that music was not being stopped in front of these temples even by the Musalmans. If there was any ground for complaint, in the action of the Lingayets in not having stopped music in front of these temples, the Brahmins would not have waited for 5 weeks to submit this petition. This delay is in itself an indication that nothing objection was done".

19. The 3rd item of complaint is not of much importance. All are agreed that praises or insignia offending others are not to be used; and we accept the assurance that the Swami will not permit them.

20. The 4th and 5th items chiefly concern the Brahmins. These refer to the chanting of Vedas and to proclaiming the Swami as Jagadguru. The D Commissioner says that the chanting of Vedas per se is unobjectionable like music but that as music is sometimes directed to be stopped it may be necessary to stop the chanting of Vedas also. The arguments of the Deputy Commissioner and his subordinates would seem to be these:-

NOTE—Contn. sheet.

GPB—50 000—18-5-08

Serial No.

Every person has a right to pass in the street unmolested. A Brahmin has also this right. The Dharmasutras say that a Brahmin should not hear Veda ---- chanted by a non-Brahmin. If a non-Brahmin charts Veda in the street, the Brahmin has therefore to -- avoid it. Thus his right is infringed. So, a non-brahmin i.e., in this case a Lingayet, should not recite the Vedas in the street.

21. It is not for Govt to decide whether Lingayets have Vedadhikara or not; and the idea that Govt should enjoin everybody to follow his Varna-Asramadharma and that when such Dharma is transgressed evil will befall the State are too antiquated to be admitted in these days. There can be no doubt that as regards prohibition the analogy to music does not hold good and that the reasoning of the Deputy Commissioner and his subordinates cannot be accepted.

22. The 5th item of complaint is composed of a number ofsmaller items. There are (I) whether the Swami is entitled to style himself Jagadguru &c, and if so (2) whether these can be emblazoned on welcome arches &c by the people and (3) on a standard carried in procession before the Swami. The Deputy Commissioner thinks that the words Jagadguru constitute a title. I think so also. It is for Govt to consider the status of the Matt and to decide if this title can be allowed, I think so also, and other circumstances and also and to decide if this title can be allowed. the nirups Though the words literally mean Guru of the Jagat they are generally looked upon as signifying the Sringeri Swami.

23. As regards the emblazoning these words (assuming that the Matt can use the title) on arches

NOTE—Contn. sheet.

GPB—50 000—13-5-08

Serial No.

the Deputy Commissioner says that it is not usual to erect triumphal arches in honor of Swamies and to emblazon titles thereon. This is no doubt true: but if people wish to put up arches, there should be no objection. The argument that Agrodahaka cannot be carried under such arches cannot hold good for the Agamikas of this office, whom I consulted, say that there is no such injunction.

24 The Deputy Commissioner is of opinion that a flag with the inscription of Jagatguru is to be looked upon as insignia and that so long as such a flag is not expressly referred to in the Rahadari the objection of the opponents of the Matt must be upheld. This view seems to be right. If the title is conceded, the right to carry a flag with that inscription may also be conceded.

25. As regards the 6th item of complaint, I am at one with the Deputy Commissioner in thinking that the interpretation of the memorialists is far-fetched and that it is to the best interest of the Swamy to communicate the programme to the Deputy Commissioner and Amildar so that they may know what arrangements become necessary at the several places.

26. The records show that there has been strong opposition to the grant of honors to this Matt. The Dewan in his Note of the 3rd April 1908 when submitting the Pancha Kalsa File for the orders of His Highness has been plesed to remark thus:-

" I however think that we have gone much further already than perhaps is desirable in reviving, as an act of grace on the part of the sovereign

NOTE—Contn. sheet.

GPB—50.000—18-5-08

Serial No.

authority in the State, honors to these Matts in regard to which, although the authority of sannads and Shaha Ammals may be set up, the practice has been quite against their use."

" There is always safety in adhering to "Mamul" in these religious and sectarian disputes and as I submitted above I am not sure that we have not gone even beyond the limit of safety in over riding Mamul and conferring special honors on these Matts in the exercise of one of the prerogatives of Royalty."

The Swamy has for many years not visited these parts. Obstruction is of course natural. It would be better to have all objections settled and set at rest once for all after enquiry than to ~~such~~ such things though a appears to be the desire of the Matt and its disciples.

27. The memorial is partly an appeal and partly a review petition. The memo of arguments submitted by the advocate of the Matt is appended to the file.

13/11/1908 Under Secretary

Slip 9,

Slip 9,

Under cover of his memorial dated 4th November 1908, Mr. Mallappa Chairman of the Committee convened at Sholapur on the 13th October 1908, has submitted for the favorable consideration of H. H. the Maharaja, the following resolutions passed unanimously regarding the rights and privileges said to be due to the Mungi matt at Chital Durg

NOTE—Contn. sheet.

GPB—50 000—13-5-08

Serial No.

Abstract:—

1) Protest against the order of 26th May 1907 relating to Adda Palaki (Annexure 6) ⊛P (Enclosure 5) of 18th May 1908 relating to Sancha Kalasa and of 16th September relating to questions of local manufacture,

2) Reversal of the Government order prejudicial to the exercise of ancient privileges enjoyed by the math and the continuance of all ancient rights as before, and

3) Committee's opinion that it is the paramount duty of each and every one to sympathise with and help in the cause of his countrymen in case of obstruction to the exercise of the privileges of any religious sect.

The memorial which was forwarded with compliments for disposal. To the Dewan Saheb has been referred to this office for submission in due course

(Vide Private Secretary's memo dated 16th Nov. 08)

A Draft is also submitted to Dewan through Legal Consultor

24 U. 1908

NOTE—Contn. sheet.

GPB—50.000—13-5-08

S 12]
General and Revenue Secretariat.

File No. of 190

Serial No. 10276

Draft submitted to Secretary as directed by the Home Member

26.11.1908 Ahmad
Under Secretary

I have revised the language of the draft here and there as noted. I have not had time to study the rights & wrongs of the matter carefully, and need hardly add that I am not responsible for the views to which the draft was required to give expression.

28/11/08

Fair draft as revised by Secretary is submitted herewith.

30/11/1908 Ahmad
Under Secretary

Please submit the draft for the Dewan's approval

KBM
30/11/08

Draft submitted to Dewan

Ahmad

1111/11.1908 30/11/1908

Note—Contn. sheet.

GPB—50 000—13-5-08

Revenue
tariat.

File No. of 190

Serial
No.

GOVERNMENT OF MYSORE

11.12.08

My dear Sir,

With reference to the draft order in the Nunjar Inam file, the Dewan approves of the draft except in regard to the question of stopping of music. He thinks that "it is desirable that first officers should endeavour to bring about good understanding between rival sects so that the festivals of one sect may be allowed to pass the streets of another sect without music, but if such good understanding cannot be brought about, stoppage of music cannot be insisted upon". He desires me to say that if you agree in this

Note—Contn. sheet.

GPB—50,000—13.5.08

over the draft may be suitably revised and issued.

Please see also Dewan Mr Jones letter to the dept

Yours sincerely
K Mathan

K D Puttaswamy Chetty Esq
Member Council

I saw the Dewan this morning and explained to him the existing orders

on the subject of
stopping music
also that the
proposed order
would introduce
an innovation.
The Dewan ordered
that the matter
order regarding
stoppage of music
might be returned
& that the draft

GPB—50,000—13-5 08

Over night

12]
General and Revenue Secretariat.

File No. of 190

| Serial No. | | |

Deputy Commissioner's ಪತ್ರ ಸಂ: V6 ರ dated 17-9-1908
to the Sub Divisional office of Gubbi

ಅಧಿಕಾರಿಯವರ ಕಛೇರಿಯಲ್ಲಿ ಪ್ರಸ್ತುತ ಕೆಲಸ ಮಾಡುತ್ತಿರುವ ಎಲ್ಲಾ

ಸಿಬ್ಬಂದಿಯವರನ್ನೂ ಈ ಪತ್ರದ ಮೂಲಕ ಎಚ್ಚರಿಸಲಾಗಿದೆ.

ಇಲ್ಲಿಯವರೆಗೆ ಅನುಸರಿಸಿಕೊಂಡು ಬಂದಿರುವ ಪದ್ಧತಿಯನ್ನು

ಮುಂದುವರೆಸಿಕೊಂಡು ಹೋಗಬೇಕೆಂದು ಸೂಚಿಸಲಾಗಿದೆ.

ಸಾರ್ವಜನಿಕರಿಂದ ಬರುವ ಅರ್ಜಿಗಳನ್ನು ಸ್ವೀಕರಿಸಿ ಅವುಗಳ ಮೇಲೆ

ಸೂಕ್ತ ಕ್ರಮ ಕೈಗೊಂಡ ನಂತರ ಅರ್ಜಿಗಳನ್ನು ಸಂಬಂಧಪಟ್ಟ ಕಡತಗಳಲ್ಲಿ

ಇಡಬೇಕೆಂದು ಸೂಚಿಸಲಾಗಿದೆ. ಅರ್ಜಿಗಳನ್ನು ಸ್ವೀಕರಿಸಿದ ಬಗ್ಗೆ

ಅರ್ಜಿದಾರರಿಗೆ ಯಾವುದೇ ರೀತಿಯ ಪತ್ರಗಳನ್ನು ಕೊಡಬಾರದೆಂದು

ಸೂಚಿಸಲಾಗಿದೆ. ಅರ್ಜಿಗಳನ್ನು ಸ್ವೀಕರಿಸಿದ ಬಗ್ಗೆ ಯಾವುದೇ ರೀತಿಯ

ಪತ್ರಗಳನ್ನು ಕೊಡಬಾರದೆಂದು ಸೂಚಿಸಲಾಗಿದೆ. ಅರ್ಜಿಗಳನ್ನು ಸ್ವೀಕರಿಸಿದ

ಬಗ್ಗೆ ಯಾವುದೇ ರೀತಿಯ ಪತ್ರಗಳನ್ನು ಕೊಡಬಾರದೆಂದು ಸೂಚಿಸಲಾಗಿದೆ.

ಅರ್ಜಿಗಳನ್ನು ಸ್ವೀಕರಿಸಿದ ಬಗ್ಗೆ ಯಾವುದೇ ರೀತಿಯ ಪತ್ರಗಳನ್ನು

ಕೊಡಬಾರದೆಂದು ಸೂಚಿಸಲಾಗಿದೆ. ಅರ್ಜಿಗಳನ್ನು ಸ್ವೀಕರಿಸಿದ ಬಗ್ಗೆ

ಯಾವುದೇ ರೀತಿಯ ಪತ್ರಗಳನ್ನು ಕೊಡಬಾರದೆಂದು ಸೂಚಿಸಲಾಗಿದೆ.

ల [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

3 [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

4. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[

Police Sepoy's order No: 676 dt 26th September 08 to the Amildar of Gubbi

676
ನಂ-1

ಕೆಲವು ಅಪರಾಧಿಗಳು ಪೊಲೀಸ್ ಕಾನ್ಸ್‌ಟೇಬಲ್ ಆಗಿ ಆಯ್ಕೆಯಾಗಿದ್ದಾರೆ

ಸಂಖ್ಯೆ

ಪೊಲೀಸ್ ಕಾನ್ಸ್‌ಟೇಬಲ್ ಹುದ್ದೆಗೆ ಆಯ್ಕೆಯಾದ ಕೆಲವು ಅಭ್ಯರ್ಥಿಗಳು ಪೊಲೀಸ್ ಇಲಾಖೆಯಲ್ಲಿ ಕೆಲಸ ಮಾಡಲು ಅನರ್ಹರಾಗಿದ್ದಾರೆ. ಅವರುಗಳು ಅಪರಾಧಿಗಳಾಗಿದ್ದು ಅವರುಗಳ ಮೇಲೆ ಕ್ರಿಮಿನಲ್ ಮೊಕದ್ದಮೆಗಳು ಬಾಕಿ ಇರುವುದರಿಂದ ಅವರುಗಳನ್ನು ಪೊಲೀಸ್ ಇಲಾಖೆಯಲ್ಲಿ ನೇಮಕ ಮಾಡಿಕೊಳ್ಳಬಾರದೆಂದು ಸರ್ಕಾರವು ಆದೇಶಿಸಿದೆ. ಈ ಸಂಬಂಧ ಸರ್ಕಾರದ ಗೃಹ ಇಲಾಖೆಯು ಸುತ್ತೋಲೆಯನ್ನು ಹೊರಡಿಸಿದ್ದು ಅದರಲ್ಲಿ ಪೊಲೀಸ್ ಕಾನ್ಸ್‌ಟೇಬಲ್ ಹುದ್ದೆಗೆ ಆಯ್ಕೆಯಾಗಿರುವ ಅಭ್ಯರ್ಥಿಗಳ ಪಟ್ಟಿಯನ್ನು ಸಿದ್ಧಪಡಿಸಿ ಅವರುಗಳ ಮೇಲೆ ಕ್ರಿಮಿನಲ್ ಮೊಕದ್ದಮೆಗಳು ಬಾಕಿ ಇರುವ ಬಗ್ಗೆ ಪರಿಶೀಲಿಸಿ ವರದಿ ಸಲ್ಲಿಸಲು ಸೂಚಿಸಿದೆ. ಅದರಂತೆ ಪೊಲೀಸ್ ಇಲಾಖೆಯಲ್ಲಿ

ਪੰਜਾਬ ਸਰਕਾਰ ਦੇ ਵਿਭਾਗਾਂ ਨੂੰ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਬਾਰੇ ਹਦਾਇਤਾਂ

ਮੈਨੂੰ ਇਹ ਕਹਿਣ ਦਾ ਨਿਰਦੇਸ਼ ਹੋਇਆ ਹੈ ਕਿ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਵਿਭਾਗਾਂ ਵਲੋਂ ਜਾਰੀ ਕੀਤੀਆਂ ਹਦਾਇਤਾਂ ਵਿਚ ਸਮੇਂ ਸਮੇਂ ਸਿਰ ਸੋਧਾਂ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਰਹੀਆਂ ਹਨ ਅਤੇ ਇਸ ਸਮੇਂ ਇਹ ਹਦਾਇਤਾਂ ਕਾਫੀ ਗੁੰਝਲਦਾਰ ਹੋ ਗਈਆਂ ਹਨ ਅਤੇ ਇਹਨਾਂ ਨੂੰ ਸਮਝਣ ਵਿਚ ਵੀ ਮੁਸ਼ਕਿਲ ਆਉਂਦੀ ਹੈ। ਇਸ ਲਈ ਇਹਨਾਂ ਹਦਾਇਤਾਂ ਨੂੰ ਸੌਖੇ ਢੰਗ ਨਾਲ ਸਮਝਣ ਲਈ ਅਤੇ ਇਹਨਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨ ਲਈ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹਦਾਇਤਾਂ ਜਾਰੀ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ :-

(1) ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਜਾਰੀ ਕੀਤੀਆਂ ਸਾਰੀਆਂ ਹਦਾਇਤਾਂ ਨੂੰ ਇਕੱਠਾ ਕਰਕੇ ਇਕ ਹੀ ਹਦਾਇਤ ਜਾਰੀ ਕੀਤੀ ਜਾਵੇ ਜਿਸ ਵਿਚ ਸਾਰੀਆਂ ਹਦਾਇਤਾਂ ਦਾ ਸਾਰ ਹੋਵੇ ਅਤੇ ਇਹ ਹਦਾਇਤਾਂ ਸਮੇਂ ਸਮੇਂ ਸਿਰ ਸੋਧੀਆਂ ਜਾਣ।

(2) ਇਹਨਾਂ ਹਦਾਇਤਾਂ ਨੂੰ ਇਕ ਵੱਖਰੀ ਕਿਤਾਬ ਵਿਚ ਛਾਪਿਆ ਜਾਵੇ ਅਤੇ ਇਹ ਕਿਤਾਬ ਸਾਰੇ ਵਿਭਾਗਾਂ ਨੂੰ ਭੇਜੀ ਜਾਵੇ।

(3) ਸਾਰੇ ਵਿਭਾਗਾਂ ਨੂੰ ਇਹ ਹਦਾਇਤ ਕੀਤੀ ਜਾਵੇ ਕਿ ਉਹ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਕੋਈ ਵੀ ਹਦਾਇਤ ਜਾਰੀ ਨਾ ਕਰਨ ਅਤੇ ਜੇ ਕੋਈ ਹਦਾਇਤ ਜਾਰੀ ਕਰਨੀ ਜ਼ਰੂਰੀ ਹੋਵੇ ਤਾਂ ਉਹ ਵਿੱਤ ਵਿਭਾਗ ਦੀ ਸਲਾਹ ਨਾਲ ਜਾਰੀ ਕੀਤੀ ਜਾਵੇ।

(4) ਇਹ ਹਦਾਇਤਾਂ ਸਾਰੇ ਵਿਭਾਗਾਂ ਦੇ ਮੁਖੀਆਂ ਨੂੰ ਭੇਜੀਆਂ ਜਾਣ ਅਤੇ ਉਹ ਇਹਨਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹੋਣ।

ਹੁਕਮ ਦੀ ਪਾਲਣਾ ਵਿਚ ਅਤੇ ਇਸ ਵਿਭਾਗ ਦੇ ਪੱਤਰ ਨੰ. 1219-26 ਮਿਤੀ 16-9-08 ਦੇ ਸਬੰਧ ਵਿਚ ਮੈਨੂੰ ਇਹ ਕਹਿਣ ਦਾ ਨਿਰਦੇਸ਼ ਹੋਇਆ ਹੈ ਕਿ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਜਾਰੀ ਕੀਤੀਆਂ ਸਾਰੀਆਂ ਹਦਾਇਤਾਂ ਨੂੰ ਇਕੱਠਾ ਕਰਕੇ ਇਕ ਹੀ ਹਦਾਇਤ ਜਾਰੀ ਕੀਤੀ ਜਾਵੇ ਜਿਸ ਵਿਚ ਸਾਰੀਆਂ ਹਦਾਇਤਾਂ ਦਾ ਸਾਰ ਹੋਵੇ ਅਤੇ ਇਹ ਹਦਾਇਤਾਂ ਸਮੇਂ ਸਿਰ ਸੋਧੀਆਂ ਜਾਣ।

ਇਹਨਾਂ ਹਦਾਇਤਾਂ ਨੂੰ ਇਕ ਵੱਖਰੀ ਕਿਤਾਬ ਵਿਚ ਛਾਪਿਆ ਜਾਵੇ ਅਤੇ ਇਹ ਕਿਤਾਬ ਸਾਰੇ ਵਿਭਾਗਾਂ ਨੂੰ ਭੇਜੀ ਜਾਵੇ।

ਸਾਰੇ ਵਿਭਾਗਾਂ ਨੂੰ ਇਹ ਹਦਾਇਤ ਕੀਤੀ ਜਾਵੇ ਕਿ ਉਹ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਕੋਈ ਵੀ ਹਦਾਇਤ ਜਾਰੀ ਨਾ ਕਰਨ ਅਤੇ ਜੇ ਕੋਈ ਹਦਾਇਤ ਜਾਰੀ ਕਰਨੀ ਜ਼ਰੂਰੀ ਹੋਵੇ ਤਾਂ ਉਹ ਵਿੱਤ ਵਿਭਾਗ ਦੀ ਸਲਾਹ ਨਾਲ ਜਾਰੀ ਕੀਤੀ ਜਾਵੇ।

(1) ਸਾਰੇ ਵਿਭਾਗਾਂ ਦੇ ਮੁਖੀਆਂ ਨੂੰ ਇਹ ਹਦਾਇਤ ਕੀਤੀ ਜਾਵੇ ਕਿ ਉਹ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਜਾਰੀ ਕੀਤੀਆਂ ਹਦਾਇਤਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹੋਣ।

ਇਹ ਹੁਕਮ ਵਿੱਤ ਵਿਭਾਗ ਦੀ ਸਹਿਮਤੀ ਨਾਲ ਜਾਰੀ ਕੀਤੇ ਜਾਂਦੇ ਹਨ।

ਹੁਕਮ ਦੀ ਪਾਲਣਾ ਵਿਚ ਅਤੇ ਇਸ ਵਿਭਾਗ ਦੇ ਪੱਤਰ ਨੰ. 1219-26 ਮਿਤੀ 16-9-08 ਦੇ ਸਬੰਧ ਵਿਚ ਮੈਨੂੰ ਇਹ ਕਹਿਣ ਦਾ ਨਿਰਦੇਸ਼ ਹੋਇਆ ਹੈ ਕਿ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਜਾਰੀ ਕੀਤੀਆਂ ਸਾਰੀਆਂ ਹਦਾਇਤਾਂ ਨੂੰ ਇਕੱਠਾ ਕਰਕੇ ਇਕ ਹੀ ਹਦਾਇਤ ਜਾਰੀ ਕੀਤੀ ਜਾਵੇ ਜਿਸ ਵਿਚ ਸਾਰੀਆਂ ਹਦਾਇਤਾਂ ਦਾ ਸਾਰ ਹੋਵੇ ਅਤੇ ਇਹ ਹਦਾਇਤਾਂ ਸਮੇਂ ਸਿਰ ਸੋਧੀਆਂ ਜਾਣ।

ਇਹਨਾਂ ਹਦਾਇਤਾਂ ਨੂੰ ਇਕ ਵੱਖਰੀ ਕਿਤਾਬ ਵਿਚ ਛਾਪਿਆ ਜਾਵੇ ਅਤੇ ਇਹ ਕਿਤਾਬ ਸਾਰੇ ਵਿਭਾਗਾਂ ਨੂੰ ਭੇਜੀ ਜਾਵੇ।

ਸਾਰੇ ਵਿਭਾਗਾਂ ਨੂੰ ਇਹ ਹਦਾਇਤ ਕੀਤੀ ਜਾਵੇ ਕਿ ਉਹ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਕੋਈ ਵੀ ਹਦਾਇਤ ਜਾਰੀ ਨਾ ਕਰਨ ਅਤੇ ਜੇ ਕੋਈ ਹਦਾਇਤ ਜਾਰੀ ਕਰਨੀ ਜ਼ਰੂਰੀ ਹੋਵੇ ਤਾਂ ਉਹ ਵਿੱਤ ਵਿਭਾਗ ਦੀ ਸਲਾਹ ਨਾਲ ਜਾਰੀ ਕੀਤੀ ਜਾਵੇ।

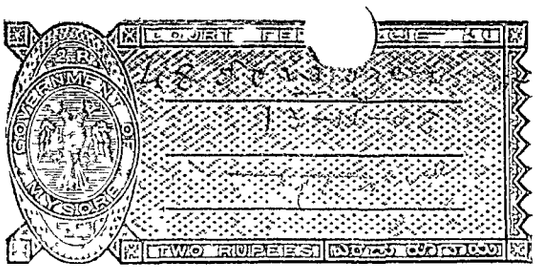
(1) ਸਾਰੇ ਵਿਭਾਗਾਂ ਦੇ ਮੁਖੀਆਂ ਨੂੰ ਇਹ ਹਦਾਇਤ ਕੀਤੀ ਜਾਵੇ ਕਿ ਉਹ ਸਮਾਨ ਦੀ ਸਪਲਾਈ ਦੇ ਸਬੰਧ ਵਿਚ ਜਾਰੀ ਕੀਤੀਆਂ ਹਦਾਇਤਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨ ਲਈ ਜ਼ਿੰਮੇਵਾਰ ਹੋਣ।

ਇਹ ਹੁਕਮ ਵਿੱਤ ਵਿਭਾਗ ਦੀ ਸਹਿਮਤੀ ਨਾਲ ਜਾਰੀ ਕੀਤੇ ਜਾਂਦੇ ਹਨ।

(7) ਜਦੋਂ ਕੋਈ ਵਿਅਕਤੀ ਕਿਸੇ ਅਪਰਾਧ ਦੇ ਕਰਨ ਵਿੱਚ ਕਿਸੇ ਹੋਰ ਵਿਅਕਤੀ ਨਾਲ ਸਾਂਝੇ ਇਰਾਦੇ ਨੂੰ ਅੱਗੇ ਵਧਾਉਣ ਲਈ ਕੋਈ ਕੰਮ ਕਰਦਾ ਹੈ, ਤਾਂ ਹਰੇਕ ਵਿਅਕਤੀ ਜੋ ਉਸ ਅਪਰਾਧ ਦੇ ਕਰਨ ਵਿੱਚ ਸਾਂਝੇ ਇਰਾਦੇ ਨੂੰ ਅੱਗੇ ਵਧਾਉਣ ਲਈ ਕੀਤੇ ਗਏ ਕੰਮ ਵਿੱਚ ਸ਼ਾਮਲ ਹੁੰਦਾ ਹੈ, ਉਸ ਅਪਰਾਧ ਲਈ ਉਸੇ ਤਰ੍ਹਾਂ ਜ਼ਿੰਮੇਵਾਰ ਹੋਵੇਗਾ ਜਿਵੇਂ ਕਿ ਉਸਨੇ ਇਕੱਲੇ ਉਹ ਕੰਮ ਕੀਤਾ ਹੋਵੇ।

(8) ਜਦੋਂ ਕੋਈ ਵਿਅਕਤੀ ਕਿਸੇ ਅਪਰਾਧ ਦੇ ਕਰਨ ਵਿੱਚ ਕਿਸੇ ਹੋਰ ਵਿਅਕਤੀ ਨਾਲ ਸਾਂਝੇ ਇਰਾਦੇ ਨੂੰ ਅੱਗੇ ਵਧਾਉਣ ਲਈ ਕੋਈ ਕੰਮ ਕਰਦਾ ਹੈ, ਤਾਂ ਹਰੇਕ ਵਿਅਕਤੀ ਜੋ ਉਸ ਅਪਰਾਧ ਦੇ ਕਰਨ ਵਿੱਚ ਸਾਂਝੇ ਇਰਾਦੇ ਨੂੰ ਅੱਗੇ ਵਧਾਉਣ ਲਈ ਕੀਤੇ ਗਏ ਕੰਮ ਵਿੱਚ ਸ਼ਾਮਲ ਹੁੰਦਾ ਹੈ, ਉਸ ਅਪਰਾਧ ਲਈ ਉਸੇ ਤਰ੍ਹਾਂ ਜ਼ਿੰਮੇਵਾਰ ਹੋਵੇਗਾ ਜਿਵੇਂ ਕਿ ਉਸਨੇ ਇਕੱਲੇ ਉਹ ਕੰਮ ਕੀਤਾ ਹੋਵੇ।

(9) ਬੀ. ਐਨ.-ਸੀਰੀਜ਼ ਨਾਲ ਸਬੰਧਤ ਕਾਰਵਾਈ ਦੇ ਕਿਸੇ ਵੀ ਪੜਾਅ 'ਤੇ, ਜਦੋਂ ਅਦਾਲਤ ਦੀ ਰਾਏ ਹੈ ਕਿ ਕਿਸੇ ਵਿਅਕਤੀ ਦੀ ਜਾਂਚ ਜਾਂ ਮੁਕੱਦਮੇ ਦੌਰਾਨ ਇਹ ਸਾਬਤ ਕਰਨਾ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਉਸਨੇ ਕੋਈ ਖਾਸ ਕੰਮ ਕੀਤਾ ਹੈ ਜਾਂ ਨਹੀਂ ਕੀਤਾ ਹੈ, ਜਾਂ ਉਸਦੇ ਕੋਲ ਕੋਈ ਖਾਸ ਇਰਾਦਾ ਜਾਂ ਗਿਆਨ ਸੀ ਜਾਂ ਨਹੀਂ ਸੀ, ਜਾਂ ਉਸਨੇ ਕੋਈ ਖਾਸ ਤੱਥ ਸਾਬਤ ਕਰਨਾ ਹੈ ਜਾਂ ਨਹੀਂ ਸਾਬਤ ਕਰਨਾ ਹੈ, ਅਤੇ ਇਹ ਸਾਬਤ ਕਰਨ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਕਿਸੇ ਵਿਸ਼ੇਸ਼ ਵਿਅਕਤੀ 'ਤੇ ਹੈ, ਤਾਂ ਅਜਿਹੇ ਤੱਥ ਨੂੰ ਸਾਬਤ ਕਰਨ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਉਸ ਵਿਅਕਤੀ 'ਤੇ ਹੋਵੇਗੀ।



ಕೋರ್ಟಿಗೆ

190 ನೇ ಇಸವಿ ನಂಬರು.

ಪ್ರತಿವಾದಿ,

ಮಾ॥ ರಾ॥ ವಕೀಲರು ಇವರಿಗೆ.

ಬರೆಸಿಕೊಟ್ಟ ವಕಾಲತ್‌ನಾಮ

ಮೇಲ್ಕಂಡ ನಂಬರ್ ಮೊಕದ್ದಮೆಯಲ್ಲಿ ತಾವು ನನ್ನ ಪರವಾಗಿ ಕೋರ್ಟಿಗೆ ಹಾಜರಾಗಿ ವಿವಾದಿಸಿ ಪೂರ್ಸಲ್ ಹೊಂದತಕ್ಕ ಬಗ್ಗೆ, ಈ ಮೊಕದ್ದಮೆಗೆ ಸಂಬಂಧಪಟ್ಟ ವಿಶಿಷ್ಟ ನಡವಳಿಕೆಗಳ ವಿಷಯದಲ್ಲೂ ಅರ್ಜಿ ವಗೈರೆ ಕೊಡುವದಕ್ಕೂ, ಕೋರ್ಟಿನಿಂದ ನನಿಗೆ ಸಲ್ಲತಕ್ಕ ಡಿಕ್ರೀ ಮೊಬಲಗು, ಶಿಲ್ಕು ಮೊಬಲಗು, ಸಹ ಪಡದುಕೊಂಡು ರಸೀದಿ ಕೊಡುವದಕ್ಕೂ, ಕೋರ್ಟಿನಿಂದ ನನಿಗಾಗಿ ವಾಪಸು ಆಗುವ ದಾವಾ ಸ್ಟ್ಯಾಂಪು ಪ್ರೋಸಸ್ ಸ್ಟ್ಯಾಂಪು ಸಹ ಪಡದುಕೊಳ್ಳುವದಕ್ಕೂ ಮತ್ತು ನನ್ನ ಬಾಬತು ವಿಶಿಷ್ಟ ದಸ್ತ್ಯೆವಜು ವಗೈರೆಗಳನ್ನು ಕೋರ್ಟಿನಿಂದ ವಾಪಸು ತೆಗೆದುಕೊಳ್ಳುವದಕ್ಕೂ, ಸಹ ಈ ಮೂಲಕ ತಮಗೆ ಅಧಿಕಾರ ಕೊಟ್ಟು ಇರುತ್ತೇನೆ. ಈ ವಿಷಯದಲ್ಲಿ ತಾವು ನಡಿಸುವ ಕೆಲಸಗಳನ್ನೆಲ್ಲಾ ನಾನು ಖುದ್ದು ಇದ್ದು ನಡಿಸಿ ಇರುವಂತೆ ಒಪ್ಪಲೂ ಇದರಿಂದ ಬದ್ದನಾಗಿ ಇದ್ದೇನೆ.

ತಾರೀಖು 13/11/08

ರುಜು.

ಈ ಮೊಕ್ತಾರ್‌ನಾಮ ಕೊಟ್ಟವರು ನನಿಗೆ ಪರಿಚಯ ಸ್ತರಾಗಿ ನನ್ನ ಸಮಕ್ಷಮ ಇಡಕ್ಕೆ ರುಜು ಮಾಡಿರುವದ್ದರಿಂದ ನಾನು ಸರ್ಟಿಫೈ ಮಾಡಿ ಇದ್ದೇನೆ.

ಈ ಮೊಕ್ತಾರ್‌ನಾಮ ಅಂಗೀಕರಿಸಿ ಇದ್ದೇನೆ.

H.Veerabasaveh

ಈ ಫಾರಂ ಬೆಂಗಳೂರು ಸಿಟಿ ಚೆಕ್ಕಚೇರಿ 449ನೇ ನಂಬರು ಪ್ರಾಪ್ರೈಟರ್ ಎಚ್.ಬಿ. ಚಿಕ್ಕಣ್ಣಕಟ್ಟರವರ್ಲಿ ದೊರಿಯುತ್ತೆ.

The Irish Press, Bangalore City

Annual of Custom

Sambaliga Murti vs Rambara Goonida Sethi (M.S.D 1857. p 233)

In the above Case a guru of the Devanga Caste sued to establish his right to be carried in a palanquin in procession through certain streets in Salem attended by his disciples with bands of music &c.

The Contention of the opposite side was :—

(1) that it was Contrary to Custom for people of the Devanga Caste to go in procession through streets inhabited by the people of the Sect to which the Contending parties belonged.

Held by the Court (Full Bench)

(1) that it lay on those who sought to restrain the guru of the Devangas to prove some law or Custom having the force of law depriving him of this right.

(2) that user was not necessary to create a right

(3) that non-user for a term of years would not extinguish the right

(4) that the right is one that must be Exercised in such a manner as the Magistrate may not object to as dangerous to public safety.

Swappachari vs Mahaliga Sethi / M.H.C.R 50.

A man belonging to the goldsmith Caste asserted a right to Conduct a marriage procession along a public highway.

The opposite side pleaded :—

that it was not usual for the people belonging to the goldsmith Caste to pass along the road which lay in front of the "Palubidre" temple "in Conveyance with music"

Held by the Court - that

(1) the procession was one which the was authorised to institute -

(2) Being Conducted by him on the public highway his right to make use of the highway could only be questioned by the magistrate, who for the preservation of the peace might if he saw sufficient grounds, interdict the procession.

3. Muthialu chetti vs Bapuna Sah I.L.R 2 Mad 140.
(The Mosque suit).

Summary of the decision of the High Court -

(1) While the law recognises the right of an assembly lawfully engaged in religious worship or religious ceremonies, not to be disturbed, it also recognises the right of persons for a lawful purpose, whether Civil or religious to use a Common highway by parading it attended with music, so that they do not obstruct the use of it by other persons.

(2) that whenever a Conflict of rights exists it is the duty of the magistrate, if he apprehends a Civil tumult to guard against it and if necessary to interdict a procession; but that a general order interdicting all Musical processions is ultra vires & illegal

(3) The High Court therefore ordered that the Hindu were entitled to pass by the Mosque in procession with playing of music, on all lawful occasions & in a lawful manner so as not to disturb the public or other persons assembled for the performance of religious worship or religious Ceremonies

4. Sundaram Chetti + Doraiswami Chetti v. The Queen.

I.L.R. 6 mad 203.

(Full Bench) -

The meaning of the High Courts' decision in the mosque suit is clearly expressed by Turner C.J. - who adds

:

But with reference to these + other privileges claimed on the ground of ~~from~~ Caste or creed, I may observe that they had their origin in times when a state religion influenced the public + private law of the Country + are hardly compatible with the principles which regulate British administration, the equal rights of all citizens + the complete neutrality of the State in matters of religion - The members of one Caste have not been allowed to restrict members of other Castes from the free use of public thoroughfares - The pariah in Malabar is no longer excluded from Courts of Justice - These are innovations, but the superseded usages are obviously condemned by the spirit of our laws - When anarchy or absolutism yields place to well ordered liberty, change there must be, but change in a direction which should command the assent of the intelligence of the Country. With regard to processions, if they are of a religious character, and the religious sentiment is to be considered it is not less a hardship on the adherents of a creed that they should be compelled to allow the passage of such a procession past the temples they revere. But the prejudices of particular sects ought not to influence the law. A man may

have just ground of Complaint if he is to recognise the sanctity claimed for a place as the seat of a worship he believes to be false: he has no just ground of Complaint if he is Compelled to recognise the Civil right of his fellow Citizens to be protected from disturbance when they are assembled for public worship, unless indeed all recognition of public worship is repugnant to him. Again assuming that the Courts were satisfied that a privilege had been duly acquired and that it was Competent to them to recognise it, it must be remembered that it must be based on Custom & that Custom is sound only when & in so far as it is reasonable. It would then have to be Considered whether it was reasonable to require persons exercising a natural right to abstain from its exercise when passing a place where no public worship was proceeding."

James J. in the same judgment proceeds to say "If the question of the existence of a Custom for all processional music to stop when passing a mosque should ever be put in issue in a Court it would have to be borne in mind that though general Customs are Common Law, a Custom has to be proved before it can be recognised by a Court as law, & that a practice however ancient is not necessarily a valid Custom. To Constitute a valid Custom

reasonable as well as certain & ancient and it is ~~not possible~~ probable that any Court would hold that to be a reasonable Custom which requires the members of one Section of the Community to restrict themselves in their ordinary rights in recognition of the reverence due to a religion to which they do not belong and in which they do not believe.

Turner C.J. In affording special protection to persons assembled for religious worship or religious Ceremonies the law points to Congregational rather than private worship, and it may fairly be required of Congregations that they should inform the Authorities of the hours at which they Customarily assemble for worship in order that the rights of other persons may not be unduly Curtailed — Govt. Riot Case

N.B. Cf also the orders of Govt in the Finucane Case The Judiciary as well as the Executive, acknowledge the existence in every citizen of the right to use a public highway for processional as well as ordinary purposes - Both recognised in the Magistrate a power to suspend & regulate and in the Police a power to regulate the Exercise of the right:-

They differed in this that the Govt intimated in two general terms that the power Committed to the magistrate should be Exercised immediately, while the Court felt itself Constrained by the terms of the law to pronounce that it should be Exercised upon a Consideration of the Circumstances of the Case -- E.g. if they would induce tumult or a breach of the peace

when rights are threatened, the persons
them should receive from magistrate the fullest
protection the law affords them and circumstances
admit of. It needs no argument to prove
that the authority of the magistrate should be
exerted in the defence of rights rather than
in their suspension; in the repression of
illegal rather than in interference with lawful
acts. If the magistrate is satisfied that the
exercise of a right is likely to create a riot, he
can hardly be ignorant of the persons from
whom disturbance is to be apprehended & it
is his duty to take from them security to keep the
peace.

(5) Parthasaradhy Vs Chinna Krishna.
I.L.R 5 mad 304 at page 309.

Held: —
The right to conduct religious processions
in public streets is a right inherent in every
person, provided he does not thereby invade
the rights of property enjoyed by others, or cause
a public nuisance or interfere with the
ordinary use of the streets by the public &
subject to such ~~rights~~ directions or prohibitions
as may be issued by the magistrate to
prevent obstructions to the thoroughfare
or breaches of the public peace.

6 Sadagopacharian Vs Ramakrishna
I.L.R 26 madras 364.
(Thengalai & Vadagalai Deshiks).
The Vadagalais sued the Tengalais for a declaration

(1) that the Vadagalais have the right that no public worship of any Thengalai idol shall take place in any street of the village &

(2) that the Vadagalais have the right that no procession of any Thengalai Deity shall take place in any street of the village in question

and they based their right to ask for this Declaration among other things on the immemorial usage & Custom by which they acquired the right to prevent such worship & processions in the streets. The Vadagalais contended that such a Custom was in accordance with Hindu feeling & the Shastras & that for nearly 100 years the Vadagalais had successfully prevented the Thengalais from worship & procession

The Court observed: —

we do not think that the Custom which the Vadagalais plead is a reasonable one or such as the Courts should recognise any more than the Courts would now recognise the practice widely prevalent in Malabar by which men of the Cheruman Caste are obliged to leave the public road if they meet a man of the Nair Caste on it. We have not been referred to a single reported Case in which such a right of one sect to prevent or to interdict a rival sect from the use of the public Streets has been recognised by the Superior Courts in India. The Correct view is that Every member of the public, & Every sect has a right to use the public Streets in any lawful manner and it lies on those who would restrain him in its exercise to show some law or Custom

having the force of law depriving him of the

7 - The above case went up to the Privy Council & the decision of the Madras High Court was confirmed .—

Mysore Cases

1. Kandaswami & others vs Sidda & Others.
(4 Mysore Law Reports page 23)

Sanford J.

"Persons may for their processions whether civil or religious use a public street, by parading it attended by music, subject to the provision that the use is on lawful occasions & in a lawful manner & subject to any lawful orders passed by the magistrate for the prevention of nuisance, & preservation of the public peace."

He adds :— The appellants now wish me to send the case down in order to enable the Defts to prove the assertion made by them in the Original Court that it was against Custom for the Plffs to carry their procession down a particular street in question .. But I agree with the Lower Court that it is useless to take Evidence on this point — For all that the Defts could prove would be that the procession of the Plffs' Caste people had never passed through the street & such a fact would not disqualify the Plffs from using the right allowed to all

persons by law - if they wished to do so.

2 Muthiah ~~v.~~ Nanjegowda & others

(13 May: Law Reports 6 I)

The Plaintiff - a goldsmith by Caste - claims the right of carrying a palanquin in procession with music through the public streets of his village, in connection with certain religious ceremonies. The Defts who are Vaishnavas deny the Plff's right to do so, alleging that on a previous occasion the Executive authorities had defined the limits to which such a procession might be carried, & that this limit cannot be exceeded.

On second appeal the Chief Court (Ramachandra Aiya & C. Meenakshiya JJ) held: —

That the right claimed by the Plff is a natural right inherent in every subject of the state; that it is the right of every person, in a lawful purpose & in a lawful manner to use a public street by parading it with music; that it is not any exclusive or exceptional right or privilege which the Plff claims; that it is the Defts who seek to impose a disability upon the Plff or his Castemen that the rights of one section of the community to impose a disability upon another cannot be upheld; that so long as the Plff does not cause obstruction to the public or other persons in the exercise of their natural rights & so long as he does not endanger public safety, it is but right that he should be supported in the exercise of his right;

one of the issues in the above case was:

"Has Plaintiff a right to parade in procession through the Street in dispute."

An order issued by the Dy Comr on 12.8.71 runs as follows: —

It is ordered that it being imperative that the old custom should be adhered to, the Panchaladar should convey the processions only so far as Mattadayya's Kutti, that the Desa people may have their procession in the Mattadayya's street as described above.

This order was apparently based on a mahazar executed by the Panchaladars assembled under the Superintendence of the amildar.

The munsiff interpreted the order thus: —

It is a general order against Pffs' Castemen regulating processions with music &c passed by the executive with due regard to the locality, feeling of the people & public interest — as the Pffs' uncle was a party to the proceedings which resulted in that order, & as the Pff himself was aware of it, it is binding on all the parties living on the date of the order & those that may be coming under its operation.

The Dt Judge construed this Doct as a sort of agreement. He stated thus: — The opposition of the defendants is clearly opposed to the inherent right which a subject has of passing in a public street in the way he likes, in a legal manner, but as there was an agreement between the parties concerned as to the street & the place up to which the Goldsmiths' procession should be carried

the question cannot be reconciled now.

The Chief Court held on this point thus :—

The answer to this is very simple. The Pff was no party to the proceedings which terminated in this document. & Even if he was & had agreed to the fixing of limits, it cannot be contended that an agreement could be pleaded in bar of the exercise of what undoubtedly is his natural right.

× × × ×

The doct therefre if viewed as a magisterial order is illegal and in no other capacity has it a binding effect upon the Pff: The Pff's tenement may not have used this right claimed for a great many years, but non-user would not extinguish the right.

The gist of all the decisions quoted above is this :—

(1) The right to invade a public highway with music &c is an inherent & natural right.

(2). It can be used in all legal ways provided nuisance or obstruction to others having the right to use the same highway is not caused.

(3). Non-user for a long time will not extinguish this natural right.

(4) That the right of one section of the community to impose a disability on another cannot be upheld

(5). It lies on those who would restrain people in the exercise of their natural rights to show some law

or Custom having the force of law.

(6) Mere proof of the fact that the right has not been exercised for a long time does not ~~proof~~ Establish a Custom to interdict.

(7). Even if it should be considered as a long established practice it will not amount to a custom inasmuch as a custom to be valid must be reasonable, & that ~~as~~ a Condition imposing a disability on another & circumscribing his natural ~~natural~~ rights cannot be said to be reasonable.

(8). That a procession in a particular street ~~cannot~~ a custom prohibiting ~~into place is so~~ is unreasonable & cannot be upheld.

(9). Such an agreement limiting the rights of a party in the exercise of his natural rights will be invalid & not binding on those that were not parties to it. As a magisterial order such a Condition imposed upon the members of a Community will be ultra vires.

(10). The magistracy have got the power to suspend the natural rights of citizens in the interests of preservation public peace & public safety. & the Police a power to regulate the exercise of ~~such~~ such right.

(11) But when natural rights are threatened the persons entitled to them shd receive protection from the magistracy - The authority of the magistrate

Exercised in the defence of rights rather than in their suspension; in the repression of illegal rather than in interference with lawful acts.

(12). There is not a single instance, in any reported case, in which such a right of one sect to prevent or to interdict a rival sect from the use of the public streets has been recognised by the Superior Courts in India or Mysore State.

The order of govt: of 9-8-07 does not clash with the principles above Extracted: It states that the policy of govt: is not to recognise in any person or a section of the community a right to interdict another from passing, + repassing in the public highways. But in doing so the existing manual with reference to the stoppage of music before mutts, Devastans, musjids &c of people of other religions (mathastharu) must be scrupulously observed..

Para 3. of the letter to the D.C of Chitaldroog dy 9-8-07 is not quite Consistent with the recital contained in the Karnataka Govt: Para 2 of govt: order 1219-26 dy 16-9-1904 clearly sets out the meaning of the passage in the Karnataka Govt:.

Hence barring this Expres limitation
on the Swami of the mutt no other restri
ought to be placed - all public highways
must be thrown open for the lawful processions

Tour Programme -
The period of 8 days
be kindly retained

~~Tour Programme :-~~
~~Nothing more to add~~

Insignia.

all those sanctioned confirmed by order of Govt. of 28-5-07
will be used + nothing else -

Title of Jagadguru :-

(1) The full title of the Swami is stout in the Sanads, Nirups + other Correspondence that Could at all event be traced from the year 1815 -
That the appellation of the Swami was "Shriman Maharaja Niranjan Jagat Guru Murigi Rajendra Swami" maybe seen from the following among other documents.

(1). Communication from H.H. the late Sri Krishna Raja Wodeyar Bahadur dated 26.7.1816.

(2) Nirup from the Huzur Shaka Amal - dated asweeja - Dhata (Nov 1817).

(3). From the Tunganoor Samasthanam - ~~Date not given~~ - but must be an old Com.
6th Day of moons Increase in the month of Chitra of the year Kilambi, 4939th year of the Kali age.

(4). From the Coorg Samasthan. Brimakapaka - Date not given

(5). From the Dt. magistrate Dharwar Dt. & 7-10-1890.

(6). Do — Do. (Date not given)

(7). Pahaderi issued by H.H. the late Maharaja Krishnaraja Wodayar Bahadur - dated 5th Bahula, Chitra, Iswara, - (Pobably 1818).

(8) Do. Do. Iswara - Jeshta Bahula - Do

(9) Do. Do. Dhata, Phalguna, Bahula (1817)

(10) Do. Do. ~~Dha~~ Do — Do

(11) Do. Do. Iswara, Ashada, Bahula (1818)

(12) Do. Do. Iswara, Vasaikha, Bahula (1818)

(13) Do — Do. Do Do

(14) Do. Do. Dhata, Bahula, Talguna.

(15) Do. Do. Do

2- The title is not known, but looking at its antiquity & the confirmation it has received at the hands of H.H. the late Maharaja the British Govt, & the foreign Samasthans it can safely be presumed that it must-

have been conferred under a royal grant
& title that has been in use for nearly a
century cannot be considered as new. It
must be considered ~~recent~~ as ancient
& hoary - It is a matter left for the
consideration of govt whether at this time
it is proper to find out the origin of it
& the legality of it.

3. The matter is further Res judicata. In the
Complaint of the Brahmins & others made
in & out of the Province in the same matter
ending with the proceedings of govt dated
9.8.07 the question was at issue &
hence the order of govt above refd to must
have the force of finality - in having set
at rest the points raised therein. There
is no room for further contention in the
matter - In the Civil Court such a
Contention cannot be raised again
as under Sec 13 of the Civil Pro: Code
Exh: III the silence of govt in the matter
must be construed unfavorably to the
Complainants -

Exh III Sec 13 runs thus: —
Any relief claimed in the plaint which is not
expressly granted by the decree, shall, for the
purpose of this Section be deemed to have been
refused

word Jagatguru ought not to be construed as does not mean guru of the Universe or the whole world; for such an interpretation will be considered erroneous even in the case of the Jagadguru of the Sri Sringere mutt who is the Spiritual head of only the mutt of which the Smarthas are disciples. Jagad mutt - (city melodrama) be construed as the world of the disciples of the Murgi mutt & nothing more. It is the microcosm of the particular mutt. It is not unknown that petty Palegars are styled as "Jagmandalathipathi &c". The Palegarpat is but a drop in the ocean if compared with the whole Universe. By long usage the appellation has received the restricted sense in which it is used & understood & need not therefore be literally interpreted & shown as absurd or untenable.

The recital of Vedas when the Swami is Carried in procession :—

When in ancient times or the Vedic period the Spiritual ascendancy of the Brahmins was an acknowledged & undisputed fact & when the art of writing was unknown the chanting of the Vedas, which by word of mouth was communicated from generation to generation may be considered the special property of the Brahmins alone. But in these days when Sanskrit literature was has received such able treatment

at the hands of European Savants
Prof Max Muller, Prof Monier Williams, Prof
& others, and but for whom the Vedas
would not have been presented in an
intelligent form, it is useless to contend
that all those who are not Brahmins
are incompetent the recite the Sacred hymns.
Knowledge is not the monopoly of one class
or Community & the Spread of Sanskrit
Education among other nations & Communities
must necessarily, in the usual Course
of Events lead to this result. Hence
the old order of things must give place to
new & in the 20th Century the fearful
Cruelties enacted in the name of Religion
in matters of
this kind.

2. The other reasons why these Shraddhas
are intervening in this matter have
been fully set out in the Petn to the
Govt. -

Yours
obediently
14-11-08.

Grandmother
and I.

H. Veerabasaviah

OFFICE OF THE PRIVATE SECRETARY TO
H. H. THE MAHARAJA OF MYSORE.

No. 1400 Dated ~~Mysore, 16th November~~ 1908.

Petition No 57 dated 7th November 1908 from Mallappa Basappa Ward, Sholapur, is forwarded with compliments to the Dewan of Mysore, Mysore, for favour of disposal.

2. The receipt of the communication has been acknowledged by the undersigned to the memorialist.

By Order,

For Private Secretary.

D.180.

Mucz. F 65-08-7

8/11/12

To the Municipal Report for submission in due Course

17/11/1908

VII

A.V.

Recd. & submitted above with reference.

A.

19.11.08

W

5771

TO

THE PRIVATE SECRETARY TO
HIS HIGHNESS THE MAHARAJA OF MYSORE.

Sir,

Under the authority of the Public Meeting of 2,000 persons of all castes and creeds held on the 13th October 1908 in Sholapur, in accordance with the notice which is appended herewith, I, as Chairman thereof, beg to forward herewith for the favourable consideration of His Highness, the Maharaja of Mysore & his Council, the four important resolutions which were passed at the aforesaid meeting to record the respectful but emphatic protest of the Sholapur public against the arbitrary manner in which the present Government of His Highness are interfering with the rights and privileges due to the high rank of His Holiness, Shree Jagadguru, Chinmuladri Prabhu, Shoonya Sinhasan, Math Chitaldurg.

Some of the important papers in connection with their rights and privileges which were read or used by the varions speakers during the said meeting are attached hereto as the importance of the matter in issue will be more clearly seen therefrom.

How highly the forefathers of His Highness the Maharaja of Mysore revere & respect His Holines the Jagadguru, Muragi Rajendra of Chittledurg can be clearly seen from exhibits marked, full documentary evidence of which can be had from the Mysore Government records. (Vide. A. B. C.)

16.11.05

The single & unanimous point of view from which people of all castes & creeds here look at the question can be clearly seen from the 3rd Resolution and it was with the same view that the same question was decided in British India in 1903 by Mr. M. C. Gibb, the then District Magistrate of Dharwar and in 1904 by Mr. A. F. Maconochie, the then District Magistrate of Sholapur (Vide Exh. marked F. G.).

In considering questions of this nature it is, in our opinion, absolutely necessary to look at the question from that larger point of view which liberal minded people of different castes & creeds would like to take & not be guided by the narrow views entertained by the limited few of a particular caste or creed in Mysore. Though the number of Veershaivas in the Mysore State is about 7 lakhs & forms nearly 1/7 of the entire population of the state, still taking into consideration the fact that the Muragi Math at Chittledurg situated as it is in the Mysore State is the principal seat of the spiritual head of the Veershaivas, and as a matter of fact, not only does this question concern the Veershaivas in

the state proper, but from a religious point of view prejudicially affects the entire Veershaiva community amounting to not less than 35 lakhs throughout India. His Highness will be graciously pleased, we earnestly hope, to continue, on the strength of the exhibits appended, the privileges and insignias. It is redundant to add that it is one of the prime functions of a civilized Government like that of His Highness to ensure the continuance of privileges exercised from time immemorial, without any interference whatsoever. In deciding questions like those of the present nature on the ground of Mamul the great interval between two successive sanchars of the spiritual head of a religious community is to be taken into account & the period for deciding questions of privileges should be a long period & not the immediately preceding year or a couple of years. No order prejudicial to the exercise of ancient privileges by one community can be said to be justifiable merely on the ground that another community says that it is not or would not be favourably disposed to the exercise of the same by the former & a breach of the peace is likely to be the result. The Mysore State ranks among the 1st Class States in India & it is well known that, of late, efforts are made for the advancement of the various communities therein. I feel confident, therefore, that nothing, which is likely to wound the religious feelings of at least 1/7 of His Highness' loyal subjects will be countenanced.

In conclusion, the liberal & progressive tendency ever evinced by the Mysore Government leads us, the Veershaivas & other members of all castes & creeds, to strongly believe that our hopes regarding a favourable issue of the question will not be disappointed.

SHOLAPUR,
7th November 1908.

} [signature]

i.e. Mallappa Basappa Varad

RESOLUTIONS
PASSED UNANIMOUSLY.

1. That this meeting expresses its utmost regret & records its respectful but emphatic protest against for the orders of 28th May 1907 relating to Adda Palakhi or cross Palanquin, of 18th may 1908 relating to Pancha-kalash and of 16th September relating to questions of local Mamul, &c., which the Mysore Government have passed against the Mamul privileges of His Holiness, Shriman Maharaja Jagadguru Muragi Rajendra Swami, Math Chittledurg.

Proposed by Mr. Virbasappa Shivalingappa, Shreshthi B. A. Kolhapur, seconded by Mr. Jagannath Moreshwar Samant, B. A., L. L. B. supported by Mr. Jagadevappa Annarao Dheshamukh and passed unanimously.

2. That the feelings of all the members of the Veershaiva community have been hurt by orders of obstruction and hindrance to the exercise of privileges and insignias, continued unobstructed & respected up to the present time by the Mysore Government, of the Holy Math, held in reverence not only by 7 lakhs of Veershaivas under the Mysore Government but by all the Veershaivas throughout India. The meeting therefore, requests the Mysore Government to reverse this present orders prejudicial to the exercise of ancient privileges and the meeting further requests the Mysore Government to continue all ancient rights and privileges as before.

Proposed by Mr. Gotam Motichand Shaha, Pleader, seconded by Mr. Khan Bahadur Pirmahomad Shaik Husen, supported by Mr. Bandappa Nagappa Kadadi and passed unanimously.

3. That it is most detrimental to try to reduce the rights and privileges of spiritual heads of different sects. It is desirable that all should exert to spiritually invigorate their own sects entertaining a sense of mutual regard & respect. This meeting is of opinion that it is the paramount duty of each and every one to sympathise with & help in the cause of his countrymen, in case of obstruction to the exercise of the privileges of any religious sect.

Proposed by Mr. Vishnu Raghunath Lele, Pleader, seconded by Mr. Abhyankar, supported by Mr. Motichand Padamsi and by Mr. Mahalingappa Nagappa Vajirkar and passed unanimously.

4. That the President of this meeting be authorized to forward the resolutions together with the accompaniments to the Private Secretary to His Highness the Maharaja of Mysore and to the Resident, Mysore.

Proposed by Mr. Hirachand Nemachand and seconded and supported by Mr. Revansidappa Panchappa Umberji and passed unanimously.

PUBLIC NOTICE.

His Holiness, Shree Jagad-guru, Chinmuladri Prabhu Shoonya Sinhasan is by Mamul entitled to exercise higher privileges as the Adda-palakhi, Pancha-kalash & others from time immemorial. But, of late, these privileges are being discontinued, one after another, by Mysore Government & so the privileges & insignias of a Math held in highest reverence & respect by a large community like the Veershaiva, are being obstructed, which state of things is not for certain, desirable for any one. In order, therefore, to consider publicly whether an application should be made to Mysore Government or any other course be followed to get the orders reversed and to expressly record the wishes of all that the ancient privileges of all castes and creeds be continued unobstructed, a public meeting is to be held in the Maconochie Theatre on Tuesday, 13th October 1908 at 5 P. M. and the general public are cordially invited to attend the same.

RAO SAHEB MALLAPPA BASAPPA VARADHA.
(Veershaiva Lingi Brahman.)

JAGANNATH MORESHWAR SAMANT, (Brahman, B. A., L. L. B.)

REVANSIDAPPA PANCHAPPA UMBERJI,
(Veershaiva Lingi Brahman. Renowned Merchant and Muncipal Councilor)

BANDAPPA NAGAPPA KADADI,
(Veershaiva Lingi Brahman. Renowned Merchant.)

HAJI MAHAMAD HANIF, (Mahomadon. Renowned Merchant.)

MALLIKARJUNA SIDRAMAPPA PASARE,
(Veershaiva Lingi Brahman. Municipal Councilor and Renowned Merchant.)

MALLIKARJUN SIDRAMAPPA ZUNJE,
(Veershaiva Lingi Brahman. Municipal Councilor.)

SAHEBRAM BHAVANIRAM, (Marawadi. Renowned Merchant.)

TRIMBAK JANARDAN PITRE, (Brahman. Municipal Chief Officer.)

VISHNU RAGHUNATH LELE, (Brahman. Pleader.)

GOTAM MOTICHAND SHAHA, (Gujar. Pleader.)

KESHAO DAMODAR TAMBEKAR, (Brahman. B. A., L. L. B.)

MAHADEO RAMACHANDRA RANADE, (Brahman. Doctor.)

HIRACHAND SAKHARAM GANDHI,
(Gujar. Bench Magistrate and Merchant.)

KHAN BAHADUR PIRMAHOMAD SHAIK HUSEN, DAFEDAR,
(Mahomadon, Bench Magistrate and Municipal Councilor.)

RADHAKISAN KANHAYALAL (Rajput. Jamindar.)

CHANBASAPPA SHARANAPPA MADAKI,
(Veershaiva Lingi Brahman. Agent of the Narasinggirji Mill.)

Reporter - Settlement - D.O.
noted by written record - Mag F 55 - 3 - 8/11/[illegible]

To,

V. P. Madhava Rao, Esquire, C. I. E.,

Dewan of Mysore.

Respected Sir,

We the undersigned beg most humbly and respectfully to convey our sincere gratefulness to your Excellency for so patiently giving us a lengthy hearing on the 27th of last month in the matter of our representations concerning the conduct of the procession of the Sri Jagadguru Muragarajendra Maheswamy of the Lingayet Community to Gubbi and other surrounding places and to your Excellency's assurances that our representations would be looked into and orders passed as quickly as possible.

The suspense to which we are at present subjected, is causing much anxiety, as we are prevented from adjusting our future programme and arrangements, until the Government are in a position to pass final and favourable orders on our grievances as personally explained.

We may submit that the Government of His Highness the Maharaja, have, after a most careful consideration of the facts and circumstances of the case graciously permitted our Swamy under their orders of 28th May 1907 and 18th May 1908 to use all insignia which the Muzarai Mutts have been hitherto using - as borne out by Government records with the exception of Adda-Pallakki and Pancha Kalasah - To permit the general public at every stage of the Swamy's tour now to dispute the legitimate use of the insignias so graciously conferred or

to

to place unnecessary and frivolous restrictions in the lawful exercise of these honours at every place of the Swamy's journey, or the pleas of peace, &c., we venture to submit, not only highly derogatory to our loyalty but also reduces the low in status and esteem in the eyes of the general public, besides subjecting the to heavy losses.

We earnestly pray therefore that your Excellency will kindly graciously all our humble and most respectful orders and will put a stop to hardships of the kind by ensuring the successful performance of the Swamy's tour.

For which act of kindness, we as in duty bound will feel highly grateful.

Bangalore,
3rd November 1908.

Immediate

Muz.4]

GOVT. OF H. H. THE MAHARAJA OF MYSORE.

MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No. 111 Muzrai Miscellaneous 1/08

The accompanying ~~Appeal Petition~~ Petition

No. 46 dated 28th Oct. 08 ~~received at this office from~~ 66-08-1 presented to the Dewan by a deputation objecting to the orders issued by the Amildar of Gubbi to the Agent of the Murugha Mutt regarding the procession of the ~~Head~~ Swami of that Mutt

is forwarded, together with its one enclosures, to the Deputy Commissioner of the Tumkur District for submission of the entire records connected with the case together with a detailed report ~~thereon~~. as to the circumstances under which the ~~enclosed Petition was~~ Amildar's letter to the Mutt by the Amildar was issued by the Amildar.

(in original 1-5 marked)

2. A very early reply is requested

By Order,

28. 10. 08

Bangalore, 29. 10 1908

Asst Secretary, Muzrai Department

GPB—800—29-9-07 W 29/10/08

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ದಿವಾನರಾದ
ಘನವನ್ನೈದಿದ ವಿ. ಪಿ. ಮಾಧವರಾವ್, ಸಿ. ಐ. ಇ.,
ಯವರ ಮಹಾಸನ್ನಿಧಾನದಲ್ಲಿ.

ಗುಬ್ಬಿತಾಲ್ಲೂಕಿನ ಸಮಸ್ತ ವೀರಶೈವ ಮತಸ್ಥರು ಅತ್ಯಂತ ವಿನಯಪೂರ್ವಕವಾಗಿ
ವಿಜ್ಞಾಪಿಸಿಕ್ಕೊಳ್ಳುವುದೇನೆಂದರೆ :—

ಚಿತ್ರಕಲ್‌ದುರ್ಗ ಸಂಸ್ಥಾನದ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ ನಿರಂಜನ ಜಗದ್ಗುರು ಮುರುಘೆರಾಜೇಂದ್ರ ಮಹಾ ಸ್ವಾಮಿಗಳವರ ಸ್ವಾರಿಯು, ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ದೊಡ್ಡಗುಣಿಗಾವಿಗೆ ದಯವಮಾಡಿಸಿ ಈಗ್ಗೆ ಬಂದು ತಿಂಗಳಾ ಯಿತು. ಈಗ ನಾವು ಅವರ ಸ್ವಾರಿಯನ್ನು ನಮ್ಮ ಸ್ಥಳಗಳಿಗೆ ಸನ್ಮಾನಪೂರ್ವಕ ಬಿಜಮಾಡಿಸಿಕ್ಕೊಂಡು ಬಂದು ಶ್ರೀಗಳವರಿಗೆ ನಮ್ಮ ಭಕ್ತಿಪುರಸ್ಸರವಾದ ಸೇವೆಗಳನ್ನು ಸಮರ್ಪಿಸಬೇಕೆಂದು ಸಂಕಲ್ಪಿಸಿರುತ್ತೇವೆ ಮಹಾಸ್ವಾಮಿ.

ಈ ಮತವು ಭರತಖಂಡದಲ್ಲಿ ಆಸೇತು ಹಿಮಾಚಲದವರಿಗಿನ ವೀರಶೈವ ಜಗತ್ತಿಗೇ ಮುಖ್ಯಪೀಠವಾಗಿದ್ದು ಕೆಳೆ ಲಕ್ಷ ಶಿವ್ಯವರ್ಗವುಳ್ಳದ್ದಾಗಿರುತ್ತದೆ. ಶ್ರೀಗಳವರು ಈ ಸಂಸ್ಥಾನದ ಪೀಠವನ್ನಲಂಕರಿಸಿದಮೇಲೆ, ನಮ್ಮ ಸ್ಥಳಗಳಿಗೆ ಸಮಾಪವಾಗಿ ದಯವಮಾಡಿಸಿರುವುದು ಇದೇ ಮೊದಲನೇಯಾವೃತ್ತಿ ಯಾಗುದರಿಂದ, ನಾವು ಅವರ ಸ್ವಾರಿಯೆನ್ನು, ಈ ಪೀಠಕ್ಕೆ ಅನೂಚಾನವಾಗಿ ನಡೆದುಕ್ಕೊಂಡು ಬಂದಿರುವ ಮತ್ತೂ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರಿಂದ ದಯಪಾಲಿಸಲ್ಪಟ್ಟಿರುವ ಬಿರುದಾವಳಿಗಳಿಂದಲೂ, ವಾದ್ಯ ಮೊದಲಾದ ವೈಭವಗಳಿಂದಲೂ, ವೇದಘೋಷ ಮುಂ ತಾದವುಗಳಿಂದಲೂ ಉತ್ಸವವಮಾಡಿಸಿಕ್ಕೊಂತು ನಮ್ಮ ಸ್ಥಳಗಳಿಗೆ ಬಿಜಮಾಡಿಸಿಕ್ಕೊಂಡು ಒಂದು, ನಮ್ಮ ಮತ ಧರ್ಮಕ್ಕೂ ಪದ್ಧತಿಗೂ ಅನುಗುಣವಾಗಿ ಪಾದಪೂಜಾರ್ಚನಾದಿಗಳಿಂದ ಸತ್ಕರಿಸಿ, ಶ್ರೀಗಳವರಿಗೆ ನಮ್ಮ ಗುರು ಭಕ್ತಿ ಮತ್ತು ಸೇವೆಯ ನಿವೇದನದಿಂದ ನಮ್ಮ ಜನ್ಮ ಸಾರ್ಥಕ್ಯ ಮಾಡಿಕ್ಕೊಳ್ಳಬೇಕೆಂಬ ಕುತೂಹಲವುಳ್ಳವ ರಾಗಿದ್ದೇವೆ ಮಹಾಸ್ವಾಮಿ.

ನಮ್ಮ ಶ್ರೀಗಳವರಿಗೆ ಅನೂಚಾನವಾಗಿ ನಡೆದುಕ್ಕೊಂಡು ಬರುತ್ತಿರುವ ರಾಜಮರ್ಯಾದೆಗಳಲ್ಲಿ ಮುಖ್ಯವಾದ ಆಡ್ಡಪಲ್ಲಕ್ಕಿ ಮತ್ತು ಪಂಚಕಲಶ ಈ ಬಿರುದುಗಳು ಕಳೆದವರ್ಷ ನಿರಾಕರಿಸಲ್ಪಟ್ಟುವೆಂದು ತಿಳಿಸಲು ವಿಷಾದವಾಗುತ್ತದೆ.

ರಹದಾರಿಯಲ್ಲಿ ಇವುಗಳ ಹೊರತಾಗಿ ಕಂಡ ಇತರ ಬಿರುದುಗಳ ಸಮೇತ ಶ್ರೀಗಳವರನ್ನು ನಮ್ಮಸ್ಥಳದ ರಾಜಬೀದಿಗಳಲ್ಲಿ ಉತ್ಸವದೊಡನೆ ಕರೆದುಕೊಂಡು ಬರಬೇಕೆಂಬ ಆಲೋಚನೆಯಿಂದ, ಪಟ್ಟಣದ ಶೃಂಗಾರಕ್ಕೆ ಏರ್ಪಡಿಸಿ ಸಾವಿರಾರು ಜನಗಳ ಭೋಜನಕ್ಕೆ ಬೇಕಾದ ಸಾಮಗ್ರಿಗಳನ್ನೊದಗಿಸಿಕೊಂಡು, ನಾವು ದೊಡ್ಡ ಗುಣಿ ಮೊಕ್ಕಾಮಿಗೆ ಹೋಗಿ, ಶ್ರೀಗಳವರು ನಮ್ಮ ಸ್ಥಳಕ್ಕೆ ದಯಮಾಡಿಸಬೇಕೆಂದು ಬಿನ್ನೈಸಿಕೊಳ್ಳುವೆಲ್ಲಿ ಶ್ರೀಮತದ ಏಜಂಟರು, ಸರ್ 1908ನೇ ಸೆಪ್ಟೆಂಬರ್ ತಾ॥ 27ರಲ್ಲಿ ಗುಬ್ಬೀ ತಾಲ್ಲೂಕು ಕಛೇರಿಯಿಂದ ತಮಗೆ ಬಂದ, "ಜಗದ್ಗುರು ಮಹಾರಾಜ ಎಂಬುದಾಗಿ ಬಕ್ಕಣೆಯನ್ನು ಉಪಯೋಗಿಸ ಕೂಡದೆಂತಲೂ, ವೇದಘೋಷ ವಿಚಾರದಲ್ಲಿ ಇತರರಿಗೆ ಅಸಮಾಧಾನ ವಾಗದಂತೆ ಮೆರವಣಿಗೆಯನ್ನು ಮಾಡಬೇಕೆಂತಲೂ ಮೊದಲಾದ ನಮ್ಮ ಮತಕ್ಕೆ ಕೇವಲ ಅಪಮಾನಕರವೂ, ಸಂಶಯಾಸ್ಪದವೂ ಆದ ಬರವಣಿಗೆಯಿಂದ ಕೂಡಿದ" ಆರ್ಡರನ್ನು ತೋರಿ ಸಿದರು. ಆ ಆರ್ಡರಿನಲ್ಲಿ ನಮ್ಮ ಆಕ್ಷೇಪಕ್ಕೂ ಸಂಶಯಕ್ಕೂ ಆಸ್ಪದವಾದ ಕೆಲ ಅಂಶಗಳನ್ನು ತಮ್ಮ ಸನ್ನಿಧಿ ಯಲ್ಲಿ, ವಿನಯಪೂರ್ವಕವಾಗಿ ಬಿನ್ನೈಸಿಕೊಳ್ಳಲು ಅಪ್ಪಣೆಯನ್ನು ಬೇಡುತ್ತೇವೆ. ತಾವು ದಯವಿಟ್ಟು ಅವು ಗಳನ್ನು ಪರಿಹರಿಸಿಕೊಟ್ಟು ನಮ್ಮ ಜಗದ್ಗುರು ಪೀಠಕ್ಕೂ, ಭರತಖಂಡದ ಸಮಸ್ತ ವೀರಶೈವರಿಗೂ ಈ

ಮರ್ಯಾದೆಗಳನ್ನು ಕಳೆದುಕ್ಕೊಂಡುದುದರಿಂದಾಂಟಾಗಿರುವ ಅಪಾರವಾದ ದುಃಖವನ್ನು ಹೋಗಲಾಡಿಸಿ ಕೊಡ ಬೇಕಲ್ಲದೆ, ಶ್ರೀಗಳವರ ಆಗಮನಾರ್ಥವಾಗಿ ಶೇಖರಿಸಲ್ಪಟ್ಟಿರುವ ಪದಾರ್ಥಗಳು ನಷ್ಟ ವಾಗದಂತೆಯೂ ಮಠದ ಗೌರವಕ್ಕೆ ಕುಂದಕ ಬಾರದಂತೆಯೂ ನಡಿಸಿ ಕೊಡಬೇಕಾಗಿ ನಾವು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ ಮಹಾಸ್ವಾಮಿ.

೧ನೆಯದು—" ಗೌರ್ನಮೆಂಟಿನಿಂದ ರಹದಾರಿ ಕೊಡಲ್ಪಟ್ಟಮಾತ್ರದಿಂದ ಎಲ್ಲ ಬಿರುದಾವಳಿಗಳನ್ನು ಸರ್ವ ತ್ರನಿರಾತಂಕವಾಗಿ ಉಪಯೋಗಿಸಬಹುದೆಂಬ ಅರ್ಥವಾಗುವದಿಲ್ಲಾ " ಎಂಬುದು. ಈ ಆರ್ಡರಿನ ಮೇಲಿಂದ ಶ್ರೀಗ ಳವರು ಗೌರ್ನಮೆಂಟ್ ರಹದಾರಿಯಲ್ಲಿ ಕಂಡ ಬಿರುದಾವಳಿಗಳನ್ನು ಯಾವ ಯಾವ ಸಂದರ್ಭದಲ್ಲಿ ಉಪಯೋಗಿ ಸಬೇಕು ಅಥವಾ ಬಾರದು ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗಿಲ್ಲ. ಆದ್ದರಿಂದ ಪ್ರತಿಯೊಂದು ಸಾರೆ ಪ್ರತಿಯೊಂದು ಸ್ಥಳ ದಲ್ಲಿ ಯಾವ ಬಿರುದಾವಳಿಗಳನ್ನು ಉಪಯೋಗಿಸಬೇಕೆಂಬುದನ್ನು ಡಿಪ್ಯೂಟೀ ಕಮಿಷ್ಟ್ರಾಷನ್ನರವರೂ ತಾಲ್ಲೂಕ ಅಮಲ್ದಾರವರೂ ವಿಚಾರಿಸಬೇಕಾಗಿ ಬರುವುದು. ಆದರೆ ಈವರಿಗೆ ಯಾವುದೊಂದು ತಡೆಯೂ ಇಲ್ಲದೆ ೪ ಡಿಸ್ಟ್ರಿಕ್ಟುಗಳಲ್ಲಿ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರ ಉತ್ಸವವು ನಡೆದು, ಈಗ ತುಮಕೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲೂ ತಿಪ್ಪೂರು ಮೊದಲಾದ ಸ್ಥಳಗಳಲ್ಲಿ ಉತ್ಸವಗಳು ನಿರಾತಂಕವಾಗಿ ಜರಿಗಿ ಸರ್ ೧೯೦೮ನೇ ಶಪ್ಟಂಬರ್ ತಾ॥ ರಲ್ಲು ಪ್ರೊಸಿಡಿಂಗ್ಸುಹುಟ್ಟಿದಾರಭ್ಯ ಇತರರು ಇಲ್ಲದ ತಂಟೆಗಳನ್ನುಮಾಡಲು ಅವಕಾಶವಾಯಿತು. ಇತರ ಮತಸ್ಥರಿಗೆ ಆಕ್ಷೇಪ ಬಾರದಂತೆ ಎಲ್ಲ ವಿಚಾರವನ್ನೂ ಸರಕ್ಕಾರದವರು ಮೊದಲೇ ವಿಮರ್ಶೆ ಮಾಡಿ, ಕೊಟ್ಟಿರುವ ರಹದಾರಿ ಯಲ್ಲಿ ಈಗ ಎಲ್ಲ ಬಿರುದಾವಳಿಗಳನ್ನು ನಿರಾತಂಕವಾಗಿ ಉಪಯೋಗಿಸ ಕೂಡದೆಂದರೆ, ರಹದಾರಿಗೆ ವಿರುದ್ಧ ವಾದ ಅರ್ಥವನ್ನು ಕಲ್ಪಿಸಿ ಅದನ್ನು ನಿಲ್ಲಿಸಿದಂತಾಗುವುದು. ಹಾಗೆ ಅವುಗಳು ಆಕ್ಷೇಪಕರವಾಗಿದ್ದಲ್ಲಿ ಅವು ಗಳನ್ನು ಸರ್ಕಾರದವರು ರಹದಾರಿಯಲ್ಲಿ ಸೇರಿಸುತ್ತಲೂ ಇರಲಿಲ್ಲ.

೨ನೆಯದು.—" ಶ್ರೀಗಳವರು ರಾಜಬೀದಿಗಳಲ್ಲಿ ಸಂಚಾರ ಮಾಡುವಾಗ ಇತರ ಮತಸ್ಥರ ದೇವಸ್ಥಾನಗಳ ಮುತ್ತೂ ಮಠಗಳಮುಂದೆ ವಾದ್ಯಘೋಷವನ್ನು ನಿಲ್ಲಿಸಬೇಕು " ಎಂಬುದು. ಹಿಂದೂಜಾತಿಯಲ್ಲಿ ಅನೇಕ ಮತಗಳಿರುತ್ತವೆ. ಈ ಮತಗಳಲ್ಲಿ ಬಹು ಪಂಗಡಗಳಿದ್ದು ಒಂದು ಪಂಗಡದ ಗುರುಗಳು ಮತ್ತೊಂದು ಪಂಗಡ ದ ದೇವಸ್ಥಾನಗಳ ಮತ್ತು ಮಠಗಳಮುಂದೆ ವಾದ್ಯಘೋಷವೊಡನೆ ಸಂಚಾರ ಮಾಡಿದಲ್ಲಿ ಯಾವ ರೀತಿಯಿಂದಲೂ ಪರಮತದ ಹಿಂದೂಗಳಿಗೆ ದುಃಖ ಅಥವಾ ಅವಮಾನಕರವಾಗುವುದಿಲ್ಲವೆಂದು ನಂಬುತ್ತೇವೆ. ಪ್ರತಿಯೊಂದು ಹಿಂದೂಜನರ ಉತ್ಸವದಲ್ಲಿ ವಾದ್ಯಘೋಷವು ಮುಖ್ಯವಾದದ್ದು. ಅಂಥಾ ವಾದ್ಯವನ್ನೇ, ಉತ್ಸವ ನಡೆಯುವಕಾಲ ದಲ್ಲಿ ನಡುನಡುವೆ ನಿಲ್ಲಿಸುವುದು ಮಾಂಗಲ್ಯಕ್ಕೆ ಹಾನಿಯನ್ನುಂಟುಮಾಡುತ್ತದೆಂಬುದನ್ನು ಇಲ್ಲಿ ತಿಳಿಸಬೇಕಾ ದುದಿಲ್ಲ.

೩ನೆಯದು—"ಇತರ ಮತಸ್ಥರಿಗೆ ಕೋಪೋದ್ರೇಕವನ್ನುಂಟುಮಾಡಬಹುದಾದ ಬಿರುದುಗಳನ್ನೂ ಪತಾಕೆಗಳನ್ನೂ ನಿಲ್ಲಿಸತಕ್ಕದ್ದಾಗಿರುತ್ತೆ" ಎಂಬುದು. ಶ್ರೀಗಳವರ ಬಿರುದಾವಳಿಗಳಲ್ಲಿ ಇತರ ಮತಸ್ಥರಿಗೆ ಕೋ ಪೋದ್ರೇಕವಾಗುವಂಥ ಬಿರುದಾವಳಿಗಳು ಯಾವುದೂ ಇಲ್ಲ. ಒಂದುವೇಳೆ ಅಂಥ ಬಿರುದಾವಳಿಗಳು ಯಾವುದಾದ ರೂ ಇದ್ದಿದ್ದಲ್ಲಿ, ಶ್ರೀಮ್ ಮಹಾರಾಜಾ ಸರ್ಕಾರದವರು ಈ ಮೊದಲೇ ರದ್ದುಪಡಿಸದೆ ಇರುತ್ತಿರಲಿಲ್ಲ. ಶ್ರೀಗಳವ ರಿಗೆ ಮಹಾರಾಜಾ ಸರಕ್ಕಾರದವರು ದಯಪಾಲಿಸಿದ ಬಿರುದಾವಳಿಗಳಲ್ಲಿ ವ್ಯಾಸರ ತೋಳು ಎಂಬುವುದು ಇದ್ದಾ ಗ್ಯೂ ಕೂಡ, "ಇತರ ಮತಸ್ಥರಿಗೆ ಕೋಪೋದ್ರೇಕವನ್ನುಂಟು ಮಾಡತಕ್ಕುದೆಂಬ ಕಾರಣದಿಂದ ನಿಲ್ಲಿಸಬಿಟ್ಟಿರತ್ತಾ ಷ್ಟೆ. ಇದರಿಂದ ಉಳಿದ ಬಿರುದಾವಳಿಗಳು ನಿರುಪಾಧಿಕವಾದವುಗಳು ಮತ್ತೂ ಅನ್ಯಮತಸ್ಥರಿಗೆ ಯಾವರೀತಿ ಯಿಂದಲೂ ಮನೋವ್ಯಥೆಯನ್ನುಂಟುಮಾಡದೆ ಇರತಕ್ಕತವುಗಳು ಎಂಬುವುದು ಸ್ಪಷ್ಟವಾದಂತಾಯಿತು. ಇಂ ಥ ನಿರುಪಾಧಿಕ ಬಿರುದಾವಳಿಗಳಲ್ಲಿ ಅಡ್ಡಪಾಲಕಿ ಮತ್ತು ಪಂಚಕಲಶ ಎಂಬ ಎರಡು ಬಿರುದುಗಳನ್ನು ಶ್ರೀಮ್ ಮಹಾರಾಜಾ ಸರ್ಕಾರದವರು ನಿಲ್ಲಿಸಿರುವಮಾತ್ರದಿಂದಲೇ ದುಃಖಮಯವಾಗಿರುವ ಯಾವತ್ತು ವೀರಶೈವ ಸಮಾ ಜಕ್ಕೆ ಈಗಿನ ಆರ್ಡರು ಮತ್ತಿಷ್ಟುದುಃಖವನ್ನೂ ಅವಮಾನವನ್ನೂ ಉಂಟುಮಾಡಿದುದಕ್ಕೆ ಕಾರಣವಾಗಿರುತ್ತದೆ. ಇತ ರಮತಸ್ಥರಿಗೆ ಕೋಪೋದ್ರೇಕ ವಾಗುವಂಥ ಪರನೆಗಳನ್ನು ಶ್ರೀಗಳವರ ಸಮ್ಮುಖದಲ್ಲಿ ಯಾವಕಾಲದಲ್ಲಿಯೂ ಮಾಡತಕ್ಕ ಪದ್ಧತಿಯು ಇರುವುದಿಲ್ಲ. ಕೇವಲ ವೇದದೊಳಗಿನ ಮಂತ್ರಗಳನ್ನು ಶ್ರೀ ಪರಮಾತ್ಮನ ಪರವಾಗಿ ಪಠನೆಮಾಡುವುದು ಮತ್ತು ಇದೇ ಸಂಬಂಧವಾದ ಹೊಗಳಿಕೆಗಳನ್ನು ಹೇಳುವುದು ವಾಡಿಕೆಯಾಗಿದೆ.

೪ನೆಯದು—" ಇತರ ಮತಸ್ಥರು ಹೇಳುವ ವೇದಘೋಷವನ್ನು ಬ್ರಾಹ್ಮಣರು ಕೇಳಕೂಡದಾದ್ದರಿಂದ ಅವರಿಗೆ ಅಸಮಾಧಾನವಾಗದಂತೆ ಮೆರವಣಿಗೆ ಆಗಬೇಕು" ಎಂಬುದು. ಈತರವ ಉತ್ಸವದ ಉದ್ದೇಶವು

ಧರ್ಮನಿರತರಾದ ನಮ್ಮೆಲ್ಲರಿಗೂ ಜನ್ಮಸಾರ್ಥಕ್ಯವನ್ನು ಒಟುಮಾಡಿಕೊಳ್ಳತಕ್ಕದ್ದಾಗಿರುತ್ತದೆಲ್ಲದೆ, ಪರಮತಸ್ಥರಿಗೆ ಕೋಪೋದ್ರೇಕವುನ್ನು. ಮತ್ತು ದುಃವನ್ನು ಅಥವಾ ಅವಮಾನವನ್ನು ಮಾಡತಕ್ಕದ್ದಾಗಿರುವುದಿಲ್ಲ. ವೇದಪಠನೆಯನ್ನು ಮಾಡುವುದು ಸಮಸ್ತ ವೀರಶೈವರ ಅಧಿಕಾರಕ್ಕೊಳಪಟ್ಟ ಸಂಗತಿಯಾಗಿರುತ್ತದೆ. ಅನೇಕ ವೀರಶೈವ ವಿದ್ಯಾರ್ಥಿಗಳು ಕಾಶಿ ಮೊದಲಾದ ಸ್ಥಳಗಳಲ್ಲಿ ವೇದಾಧ್ಯಯನಮಾಡಿ ಪಂಡಿತರಾಗಿ ಬಂದಿರುವ ಸಂಗತಿಯು ತಮ್ಮ ಘನಚಿತ್ತಕ್ಕೆ ವೇದ್ಯವೇ ಇರಬಹುದು. ವೇದಮಂತ್ರಗಳ ಪಠನೆಯನ್ನೂ, ಹೊಗಳಿಕೆಗಳನ್ನೂ ಮಾಡಿಸುವುದುಂಪ ಶ್ರೀ ಪರಮಾತ್ಮನು ಸಂತುಷ್ಟನಾಗಿ ಶ್ರೀಮನ್ಮ ಮಹಾರಾಜಾ ಸರ್ಕಾರದವರಿಗೂ, ಸಂಸ್ಥಾನದ ಯಾವತ್ತು ಪ್ರಜೆಗಳಿಗೂ ಸೌಖ್ಯವನ್ನೂ, ಘನತೆಯನ್ನೂ ಉಂಟುಮಾಡುವನು. ತಂತಮ್ಮ ಮತಧರ್ಮವನ್ನು ಕಾಪಾಡಿಕೊಳ್ಳುವುದು ಆಯಾಯ ಮತಸ್ಥರಮೇಲೆ ಬಿದ್ದ ಭಾರವಾಹುದರಿಂದ, ಅನ್ಯರು ಅನವಶ್ಯಕ ಪಡುತ್ತಾರೆಂದು ತಮ್ಮ ಮತಕ್ಕೆ ಮೂಲಕಾರಣವಾದ ಪದ್ಧತಿಗಳನ್ನು ಬಿಡಲಿಕ್ಕಾಗುವುದಿಲ್ಲ. ಮತ್ತೂ ಸರ್ಕಾರದವರು ಬಿಡಬೇಕೆಂದು ನಿರ್ಬಂಧವನ್ನು ಪಡಿಸಲೂ ಸಮ್ಮತಿಸಲಾರರು. ವೇದವು ಸರ್ವಮತ ಸಮ್ಮತವಾಗಿರುವುದರಿಂದ ವೇದಾಧ್ಯಯನವು ಹೊಗಳಿಕೆಗಳಂತೆ ಯಾವ ಮತವನ್ನೂ ದೂಷಿಸುತ್ತಿಲ್ಲ. ಅಲ್ಲದೆ ಪ್ರೊಸೀಡಿಂಗ್ಸಿನಲ್ಲಿ ಪರಮತ ದೂಷಿಕವಾದ ಹೊಗಳಿಕೆಗಳನ್ನು ಪಠನೆ ಮಾಡಕೂಡದೆಂದು ಗೌರ್ನಮೆಂಟ್ ಆರ್ಡರು ಇದೆಯೇನಿನಾ, ವೇದಪಠನೆಯನ್ನು ಮಾಡಕೂಡದೆಂದಿಲ್ಲ. ಮತ್ತೂ ವೇದಘೋಷವನ್ನು ಮಾಡುವ ಸಂಪ್ರದಾಯವು ಹೊಸದಾಗಿಲ್ಲ. ವೀರಶೈವಮತವು ವೇದಾಗಮೋಪನಿಷತ್ತುಗಳಿಂದ ಸಂಸಿದ್ಧವಾದ ಮತವಾಗಿದೆ. ವೇದಪಠನೆಯು ವೀರಶೈವರಲ್ಲಿ ಎಲ್ಲಕಾಲದಲ್ಲಿಯೂ ಇರುವುದು. ಶಿವಪೂಜಾ ವಿಧಾನಗಳ ಮಂತ್ರಗಳೂ, ಶ್ರೀ ರುದ್ರ ಮಂತ್ರಗಳೂ ಕೇವಲ ವೇದಮಂತ್ರಗಳಾಗಿದ್ದು ಅವನ್ನು ನಾವು ಯಾವಾಗಳೂ ಪಠಿಸುತ್ತಲಿದ್ದೀವೆ. ಮಹಾ ಧರ್ಮಮೂರ್ತಿಗಳಾದ ತಾವು ಯೋಗ್ಯ ವಿಚಾರದಿಂದ ಈ ಧರ್ಮಕೃತ್ಯವನ್ನು ನೆರವೇರಿಸಿ ಕೊಡಲಿಕ್ಕೆ ಸಮರ್ಥರೇ ಇದ್ದೀರಿ ಮಹಾಸ್ವಾಮಿ.

೫ನೆಯದು.--" ಜಗದ್ಗುರು ಮಹಾರಾಜಾ ಎಂಬ ಬಿರುದುಗಳುಳ್ಳ ಬಾವಟಾವರ್ಗೆರೆ ರಹದಾರಿಯಲ್ಲಿ ನಮೂದಿಲ್ಲವಾದ್ದರಿಂದ ಅದನ್ನು ಮೋಖೂಬ್ ಮಾಡಬೇಕು" ಎಂಬುದು. ಜಗದ್ಗುರು ಮಹಾರಾಜಾ ಎಂಬ ವಕ್ಕಣೆಗಳು, ಶ್ರೀಮನ್ಮ ಮಹಾರಾಜಾ ಸರ್ಕಾರದವರಿಂದ ಶ್ರೀಗಳವರಿಗೆ ಕೊಡಲ್ಪಟ್ಟ ಸನ್ನದುಗಳಲ್ಲಿ ಕಾಣಿಸಲ್ಪಟ್ಟಿರುವುವಲ್ಲದೆ, ಮಹಾರಾಜಾ ಸರ್ಕಾರದವರು ಕೊಟ್ಟಂಥ ದವಾಲಿ ಬಿಲ್ಲೆಗಳಲ್ಲಿಯೂ, ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರದವರು ಕೊಟ್ಟಂಥ ಆರ್ಡರುಗಳಲ್ಲಿಯೂ ಈ ವಕ್ಕಣೆಗಳು ಉಪಯೋಗಿಸಲಟ್ಟಿರುತ್ತವೆ. ಈ ವಕ್ಕಣೆಗಳು ಬಿರುದುಗಳೆಂದು ಎನ್ನಿಸಲ್ಪಡುವುದಿಲ್ಲ. ಶ್ರೀಗಳವರು ವೀರಶೈವ ಜಗತ್ತಿನ ಮುಖ್ಯ ಗುರುಗಳಾಗಿರುವುದರಿಂದ ಅನ್ವರ್ಥವಾಗಿಯೂ ಅನೂಚಾನವಾಗಿಯೂ ಬಂದಿರುವ ಶ್ರೀಮನ್ಮ ಮಹಾರಾಜಾ ನಿರಂಜನ ಜಗದ್ಗುರು ಎಂಬ ವಕ್ಕಣೆಯನ್ನು, ಉತ್ಸವ ಕಾಲಕ್ಕೆ ಆರ್ಚುಗಳು ಮೊದಲಾದವುಗಳವೇಲೆ ಬಹುಕಾಲದಿಂದಲೂ ಉಪಯೋಗಿಸುವ ಪದ್ಧತಿಯುಂಟು. ಹಾಗೂ ಪತ್ರ ವ್ಯವಹಾರಗಳಲ್ಲಿ ಸಹಾ ಇದೇ ಪ್ರಕಾರ ವಕ್ಕಣೆಯು ಉಪಯೋಗಿಸಲ್ಪಡುತ್ತಿರುವುದು. ಆದ್ದರಿಂದ ಈ ವಕ್ಕಣೆಗಳನ್ನು ಯಾವಾಗ ಉಪಯೋಗಿಸಿದಾಗ್ಯೂಕೂಡ, ಇತರ ಮತಸ್ಥರಿಗೆ ದುಃಖಕರವಾಗಲಿಕ್ಕೆ ಏನೂ ಕಾರಣವಿರುವುದಿಲ್ಲ. ಮತ್ತೂ ಮಠಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಪ್ರತಿಯೊಂದು ವಕ್ಕಣೆಯನ್ನು ಉಪಯೋಗಿಸುವ ಬಗ್ಗೆ ರಹದಾರಿಯಲ್ಲಿ ಕಾಣಿಸಬೇಕಾದ ಅವಶ್ಯಕತೆಯೂ, ವಾಡಿಕೆಯೂ ಕಂಡುಬರುವುದಿಲ್ಲ. ಅದುಕಾರಣ ಘನವನ್ನುಹೊಂದಿದ ತಾವು, ಯೋಗ್ಯ ವಿಚಾರಮಾಡಿ, ನ್ಯಾಯವನ್ನು ದಯಪಾಲಿಸಬೇಕೆಂದು ಬೇಡುತ್ತೇವೆ ಮಹಾಸ್ವಾಮಿ.

೬ನೆಯದು.--" ಶ್ರೀಗಳವರ ಸ್ವಾರಿಯು ಹೊರಡುವ ಪ್ರೋಗ್ರಾಮನ್ನು ಒಂದು ವಾರಕ್ಕೆ ಮುಂಚಿತವಾಗಿಯೇ ಸ್ಥಳಾಧಿಕಾರಿಗಳಿಗೆ ತಿಳಿಸಬೇಕು" ಎಂಬುದು. ಈ ಪ್ರೋಗ್ರಾಮನ್ನು ಪ್ರತಿಯೊಬ್ಬ ಸ್ಥಳಾಧಿಕಾರಿಗಳಿಗೆ ತಿಳಿಸಬೇಕೆಂಬುದರ ಅರ್ಥವು. ಪ್ರತಿಯೊಂದು ಗ್ರಾಮಕ್ಕೆ ಶ್ರೀಗಳವರು ಹೋಗುವಾಗ್ಯೇ ಅಲ್ಲಿಯ ಅಧಿಕಾರಿಗಳಿಗೂ ತಿಳಿಸಬೇಕೆಂದು ಆಗುತ್ತದೆ. ಇದರಿಂದ ವಿಶೇಷ ತೊಂದರೆಯೂ ಆಗುವದಲ್ಲದೆ ಕಾಲವಿಳಂಬವು ಸಹಾ ಆಗುವುದು. ಮತ್ತು ಪ್ರೋಗ್ರಾಂಪ್ರಕಾರ ಸ್ವಾಮಿಗಳಸ್ವಾರಿಯು ಒಂದು ಗ್ರಾಮಕ್ಕೆ ಹಯಮಾಡಿಸುವುದು ನಿರ್ದಿಷ್ಟವಾಗಿರುವಾಗ, ಬೇರೆ ಗ್ರಾಮದ ಭಕ್ತಾದಿಗಳು ಶ್ರೀಗಳವರ ಆಗಮನವನ್ನು ಅಪೇಕ್ಷಿಸಿಪಲ್ಲಿ, ಅವರ ಅಪೇಕ್ಷೆಯನ್ನು ನೆರವೇರಿಸಲು ಮೇಲ್ಕುಂಡ ಅವಧಿಯು ನಿರ್ಬಂಧದಿಂದ ಅನುಕೂಲವಾಗುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ಬಂದೇ ಆವೃತ್ತಿ ಒಂದು ಡಿಸ್ಟ್ರಕ್ಟ್ ಅಥವಾ ತಾಲ್ಲೂಕಿನ ಪ್ರೋಗ್ರಾಮನ್ನು ಕೊಡಲಿಕ್ಕೆ ಮತ್ತು ಆ ಪ್ರಕಾರ ಮಠದ ಏಜಂಟರಿಂದ ಪ್ರೋಗ್ರಾಂ ಕೊಡಲ್ಪಟ್ಟಕೂಡಲೇ ಸಾವಕಾಶವಾಗದಂತೆ ಅಪ್ಪಣೆಯನ್ನು ಕೊಡಲಿಕ್ಕೆ ಸ್ಥಳಾಧಿಕಾರಿಗಳಿಗೆ ಆಪ್ಪಣೆಯಾಗಬೇಕಾಗಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ ಮಹಾಸ್ವಾಮಿ.

ಯಾವ ಯಾವ ಬೀದಿಗಳಲ್ಲಿ ಶ್ರೀಗಳವರ ಉತ್ಸವವು ಆಗತಕ್ಕದ್ದು ಮತ್ತು ಯಾವ ಯಾವ ಸ್ಥಳಗಳಲ್ಲಿ ಚಪ್ಪರ ಮುಂತಾದವುಗಳನ್ನು ಹಾಕತಕ್ಕದ್ದು ಎಂಬ ವಿಚಾರದಲ್ಲಿ ನಿರ್ಬಂಧವು ಕಲ್ಪಿಸಲ್ಪಟ್ಟು ಪ್ರೊಸೀಡಿಂಗ್ಸು ಆಗಿ

ರುತ್ತದೆ. ಇದರಿಂದ ಸರಮತೀಯರು ಮನಸ್ಸೀ ಅರ್ಜಿಗಳನ್ನು ಕೊಟ್ಟು ಶ್ರೀಗಳವರಿಗೂ ಅವರ ಭಕ್ತವರ್ಗ ಕ್ಕೂ ಇಲ್ಲದ ತೊಂದರೆಗಳನ್ನು ಮತ್ತು ಮನೋ ವ್ಯಾಕುಲವನ್ನು ಉಂಟುಮಾಡಲು ವಿಶೇಷ ಅವಕಾಶವಿರುವು ದರಿಂದ, ಈ ತೊಂದರೆಯ ಭಾಗವನ್ನು ತಾವು ಕೃಪೆಯಿಂದ ವಿಚಾರಮಾಡಿ ತಪ್ಪಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿ ಸುತ್ತೇವೆ ಮಹಾಸ್ವಾಮಿ.

ಶ್ರೀಮ್ಮ ಮಹಾರಾಜಾ ಸರ್ಕಾರದವರು ತಮ್ಮ ಪ್ರಜೆಗಳಾದ ಎಲ್ಲ ಧರ್ಮದವರಿಗೂ, ಪಂಗಡದವರಿಗೂ ಅವರವರ ಮಾನ ಮರ್ಯಾದೆಗಳನ್ನು ನಡಿಸಿಕೊಟ್ಟು ಕಾಪಾಡುತ್ತ ಬರುತಲಿರುವಂತೆ, ಈ ಸಂದರ್ಭದಲ್ಲೂ ತಾವು ನಮ್ಮ ಪ್ರಾರ್ಥನೆಯನ್ನು ಲಾಲಿಸಿ, ಶ್ರೀಗಳವರ ಮಠದ ಮತ್ತು ನಮ್ಮ ಸಮಸ್ತ ವೀರಶೈವ ಮತಸ್ಥರ ನಿಯಮ ಗಳನ್ನೂ ಮಾನಮರ್ಯಾದೆಗಳನ್ನೂ ಕಾಪಾಡಿ ಪುಣ್ಯ ಭಾಗಿಗಳೂ ನ್ಯಾಯಶೀಲರೂ ಆಗಬೇಕಾಗಿ ಪ್ರಾರ್ಥಿಸು ತ್ತೇವೆ. ಮತ್ತೂ ೪–೧೦ ದಿನಗಳೊಳಗಾಗಿ ನಮ್ಮ ಜಗದ್ಗುರುಗಳ ಸ್ವಾರಿಯನ್ನು ನಮ್ಮ ಗುಬ್ಬಿ ಸ್ಥಳಕ್ಕೆ ಬಿಜಮಾಡಿಸಿ ಕೊಳ್ಳುವುದಕ್ಕೋಸ್ಕರ ಪುರಾಲಂಕಾರ ಮತ್ತು ಮಹಾ ಸಮಾರಾಧನೆಗಾಗಿ ಬೇಕಾದ ಸಾಮಗ್ರಿ ಗಳನ್ನೊದಗಿಸಿಕೊಂಡಿರುತ್ತೇವಾದುದರಿಂದ, ಮಹಾಸ್ವಾಮಿಯವರು ಈ ನಮ್ಮ ಸವಿನಯಪ್ರಾರ್ಥನೆಯನ್ನು ಘನವಾದಚಿತ್ತಕ್ಕೆ ತಂದುಕೊಂಡು ಆದಷ್ಟು ತ್ವರೆಯಾಗಿ ಅಪ್ಪಣೆಯಾಗುವಂತೆ ನಡಿಸಿ ಕೊಡಬೇಕೆಂದು ಮತ್ತೊ ಮ್ಮೆ ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ ಮಹಾಸ್ವಾಮಿ.

೮-೨೭-೧೦-೦೪ ತಮ್ಮ ಆಜ್ಞಾಧಾರಕರು ಮತ್ತು ರಾಜಭಕ್ತಿಯುತರು ಆದ,

Printed by H. R. Misser at the Town Press, Bangalore.—1908.

ಅಂಬಿಕಾನಗರ ಸಹಕಾರಿ ಸಂಘ ನಿಯಮಿತ

ಅಂಬಿಕಾನಗರ

ಅಂಬಿಕಾನಗರ ಸಹಕಾರಿ ಸಂಘ ನಿಯಮಿತದ ಸಾಮಾನ್ಯ ಸಭೆಯು ದಿನಾಂಕ 26.9.08 ರಂದು ಸಂಘದ ಕಚೇರಿಯಲ್ಲಿ ಸಂಘದ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಕೃಷ್ಣಪ್ಪ ಗೌಡ ಇವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನಡೆಯಿತು. ಸಭೆಯಲ್ಲಿ ಸಂಘದ ಸದಸ್ಯರು ಹಾಜರಿದ್ದರು. ಸಭೆಯ ಪ್ರಾರಂಭದಲ್ಲಿ ಕಾರ್ಯದರ್ಶಿಯವರು ಕಳೆದ ಸಭೆಯ ನಡವಳಿಕೆಯನ್ನು ಓದಿ ಹೇಳಿದರು. ಅದನ್ನು ಸಭೆಯು ಅನುಮೋದಿಸಿತು.

ಸಂಘದ ಲೆಕ್ಕಪತ್ರಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ಲೆಕ್ಕಪರಿಶೋಧಕರು ಸಲ್ಲಿಸಿದ ವರದಿಯನ್ನು ಸಭೆಯು ಅಂಗೀಕರಿಸಿತು. ಸಂಘದ ಲಾಭಾಂಶವನ್ನು ಸದಸ್ಯರಿಗೆ ಹಂಚಲು ಸಭೆಯು ನಿರ್ಧರಿಸಿತು. ಸಂಘದ ಸದಸ್ಯರಿಗೆ ಸಾಲ ಸೌಲಭ್ಯವನ್ನು ಹೆಚ್ಚಿಸಲು ಸಭೆಯು ನಿರ್ಧರಿಸಿತು. ಸಂಘದ ಸದಸ್ಯರಿಗೆ ಸಾಲ ಸೌಲಭ್ಯವನ್ನು ಹೆಚ್ಚಿಸಲು ಸಭೆಯು ನಿರ್ಧರಿಸಿತು.

M U Z R A I.

Read:-

Govt. Pro. No. 1219-20, dated 16th September 1908, passing orders on the report of the Deputy Commissioner, Tumkur District about the visit of the Swami of the Murgi Matt to Honnavalli and Tiptur.

Petition No. 43, dated 27th October 1908, presented by Gouri Yajamanamma and other Lingayets, complaining of the orders passed by the local authorities about the processions of the Murgiswami.

Letter No. 1[illegible], dated 7th November 1908 from the Deputy Commissioner, Tumkur Dt., reporting on the points raised in the above petition.

Memorial [illegible] No. D.[illegible]C/[illegible]. F. 06-08-7, dated 19th November 1908 from Mallappa Chairman of a ~~Committee~~ Warad public meeting convened at Sholapur, praying for the removal of the Adi palki and Panchakalasa honours [illegible] and protesting against the orders contained in the Govt. Pro. of the 16th September 1908 [illegible]

above regarding local mamuls.

---------o----------

Order thereon No. 450-9 of
Muz 65-08-9 dt. 12th Dec. 1908

---------o----------

B (in Lis. and f. No. 3)

In accordance with the Rahadari issued by Govt in June 1907, the Swami of the Murgi Matt went in procession in the town of Chitaldrug and in some of the important places in the Districts of Chitaldrug, Shimoga, Kadur and Hassan.

2. In July last, he intimated to the Dy. Commissioner of Tumkur, without giving particulars of the dates and places of visit, that he proposed to visit his District and requested that the necessary orders in the matter might be issued to his subordinate Officers. Honnavalli was the first camp of the Swami in this District and he came there on the 23rd August.

3. Some days previous to the arrival of the Swami, the Brahmins and others of Honnavalli presented a petition to the Amildar, asserting certain rights which, they requested, should be guarded against violation by the Lingayets. The

Amildar held an enquiry and submitted the records to the Deputy Commissioner who however could pass no orders before the date of the Swami's visit of which he was apprised only on the preceding day. He sent the Superintendent of Police to the spot at once and the latter, finding that the preparations for the Swami's reception had far advanced, dissuaded the non-Lingayet population from making a hostile demonstration. On the following day, the Swami's procession went off without any hitch.

4. The Swami stopped at Honnavalli for a few days. The Brahmins and others then made representations, urging that the matter should be enquired into and their rights decided. An enquiry was started by the local officers whereupon the Matt people complained to the Govt about the detention of the Swami at Honnavalli. An immediate report was called for by Govt. from the Deputy Commissioner.

5. Upon receiving his report which was an exhaustive one and dealt fully with the -- facts the Govt. in their order of the 16th September 1908 generally approved of the Deputy

Commissioner's action and left questions of local mamul to be disposed of by him as He deemed proper.

6. In the meantime complaints began to be received from the Brahmin and other inhabitants of the places which, it was expected, the Swami would visit, and the District Magistrate in consideration of the situation passed an order on 5th September 1908 to the effect that Amildars and Deputy Amildars should, from time to time, ascertain from the Matt their next destination and communicate particulars of all takrars to the Assistant Commissioner Magistrates of the Sub Division who should, in consultation with the Superintendent of Police, prescribe the route of the procession.

7. Subsequent to the issue of the Govt. order of the 10th September 1908, the Superintendent of Police, in consultation with the Dy. Commissioner, sent instructions to the Amildar of Gubbi, which place the Swami was about to - visit, regarding the conduct of the procession there. The Amildar communicated these instructions to the Agent of the Swami who was then

at Dodguni, a small village in the Gubbi Taluk. As the Swami was not in a position to comply with these instructions, the Yejaman and other Lingayets of Gubbi were not able to procure his visit to their place and have accordingly approached Govt. with a complaint about the action of the local officers.

8. The Govt. observe that His Highness the Maharaja having considered the Matt worthy of the honors which he was graciously pleased to revive and which have been referred to in the Rahadari, the Swa i has a general right to go in procession with such honors; and that it is the duty of all officers to uphold this -- right. The Rahadari is conclusive evidence of the right of the Matt to go in procession with the insignia along public streets except to the extent to which such right may be in conflict with express orders of Govt. or Judicial decisions regarding the rights of other communities.

9. In this connection, it is necessary to explain with reference to paras 3 and 4 of the Mysrai Secretary's Letter No. 715, dated

Encl. 1 & 4

9th August 1907 to the Deputy Commissioner of Chitaldrug, that Government had in view ~~purely~~ merely the reciprocal rights of the people of one persuasion to have music stopped in front of their places of worship by people of other persuasions and did not intend to convey the idea that one sect of Hindus passing in procession should stop music in front of a temple belonging to another sect of Hindus.

10. In the present case the Swami of the Murai Matt has passed in procession through a number of important places in the Districts of Chitaldrug, Shimoga, Kadur and Hassan without his right to pass with music being challenged; and the Chitaldrug Deputy Commissioner's report No. 165, dated 25th September 1907 clearly goes to show that in the town of Chitaldrug music was not stopped when the Swami passed in front of a number of Brahmin temples. The contention that the Swami should stop music when passing in front of temples is, as already pointed out, untenable.

11. There appears also to be some misapprehension with regard to the weight to be

given to assertions of local mamul. It is hard -ly necessary to point out that when referring to questions of mamul in regard to processions &c, Government meant ~~surely~~ merely that mamul based upon Judicial decisions or previous orders of Government should be respected and not that a procession otherwise in order should be held up merely because some one chooses to set up a -- mamul which remains to be newly enquired into and decided.

12. The arguments adduced by the Deputy Commissioner in support of the prohibition of the chanting of Vedas by the Lingayets in the public streets are not convincing to Govt. It is not asserted by any one that the chanting of Vedas is indulged in by the Lingayets to insult or ~~annoy~~ annoy anybody. The Dharmashastras may pronibit a Brahmin from hearing the Vedas chant -ed by a Lingayet; but such chanting in the pub-lic streets violates no right of the Brahmin which can be upheld by Govt. or by a Court of Law. ~~Govt.~~ Government therefore direct that there should be no prohibition of the chanting of the Vedas by the Lingayets in the public streets.

13. The Brahmins and others object to the Swami styling himself " Jagadguru", to these words being inscribed on arches and to the parading in the procession of a flag on which the word " Jagadguru" is inscribed. The Deputy Commissioner is of opinion that the word " Jagad-guru" is a title and that it is for Govt. to consider whether or not it should be recognized. As there is no express reference in the Rahadari to a flag with this inscription, he has prohibited the parading of such a flag.

14. Govt. cannot accept the Deputy Commissioner's view that the words Jagadguru as used by the Murgi Matt constitute a title. ~~The documents produced by the manager of the Matt show that this address has been adopted in many old Sanads and Nirupas. They are therefore of opinion that there is~~ They see no objection to the Swami styling himself " Jagadguru" and to his disciples praising him as such. They agree however with the Deputy Commissioner in thinking that a flag with such an inscription constitutes an insignia, and they uphold his action in prohibiting this on the ground that it is not ---

authorized by the Rahadari.

15. The action of the Deputy Commissioner in calling upon the Matt to furnish a programme before hand is well meant and the Matt would be well advised in complying with his request, so that necessary arrangements may be made for the proper conduct of the procession. Seeing that there was strong opposition both before and after the revival of the honors, the Matt should still expect some opposition in places which it has not visited for years together. The Deputy Commissioner's second report shows that he only wants a route programme. This, in the opinion of Govt., can well be furnished and the Deputy Commissioner will no doubt see that no inconvenience is caused to the Swami on this account.

16. As regards the prayer of the Sholapur ~~Conference~~ Public for the revival of the honors of Addapalki and Panchakalasa in favour of the Matt, Govt. desire to signify ~~that~~ the Chairman of the meeting will be informed that the matters have been disposed of after careful consideration and cannot ~~therefore~~ be reopened.

Print

30/11/08

30 11 08

To,

SECRETARY.

The Deputy Commissioner, Tuticorin District.
" Dy. Commissioners of other Dts.
" Agent of the Mysore Matt.
Mr. Mallappa- ~~President~~ of the Sholapur ~~Conference~~ meeting held at Warad Chairman

Proceedings of the Government of His Highness the Maharaja of Mysore,

READ

Government Proceedings No. 1219-26, dated 16th September 1908, passing orders on the report of the Deputy Commissioner, Tumkur District, about the visit of the Swami of the Murgi Matt to Honnavalli and Tiptur.

Petition No. D 46, dated 27th October 1908, presented by Gubbi Yajman Revanna and other Lingayets, complaining of the order passed by the local authorities about the processions of the Murgi Swami.

Letter No. 203, dated 7th November 1908, from the Deputy Commissioner, Tumkur District, reporting on the points urged in the above petition.

Memorial, Registered No. D 180—Muz. F 65-08-7, dated 19th November 1908, from Mr. Mallappa Warad, Chairman of a public meeting convened at Sholapur, praying for the revival of the Addapalki and Panchakalasa honors to the Murgi Matt and protesting against the orders conveyed in the Government Proceedings of the 16th September 1908 read above regarding local *manuls*.

No. 450-9—Muz. 65-08-9, DATED BANGALORE, 12TH DECEMBER 1908.

ORDER THEREON.—In accordance with the Rahadari issued by Government in June 1907, the Swami of the Murgi Matt went in procession in the town of Chitaldrug and in some of the important places in the districts of Chitaldrug, Shimoga, Kadur and Hassan.

2. In July last, he intimated to the Deputy Commissioner of Tumkur, without giving particulars of the dates and places of visit, that he proposed to visit his district and requested that the necessary orders in the matter might be issued to his subordinate officers. Honnavalli was the first camp of the Swami in this district and he came there on the 23rd August.

3. Some days previous to the arrival of the Swami, the Brahmins and others of Honnavalli presented a petition to the Amildar, asserting certain rights which, they requested, should be guarded against violation by the Lingayets. The Amildar held an enquiry and submitted the records to the Deputy Commissioner who however could pass no orders before the date of the Swami's visit of which he was apprised only on the preceding day. He sent the Superintendent of Police to the spot at once and the latter, finding that the preparations for the Swami's reception had far advanced, dissuaded the non-Lingayet population from making a hostile demonstration. On the following day, the Swami's procession went off without any hitch.

4. The Swami stopped at Honnavalli for a few days. The Brahmins and others then made representations, urging that the matter should be enquired into and their rights decided. An enquiry was started by the local officers whereupon the Matt people complained to the Government about the detention of the Swami at Honnavalli. An immediate report was called for by Government from the Deputy Commissioner.

5. Upon receiving his report which was an exhaustive one and dealt fully with the facts the Government in their order of the 16th September 1908 generally approved of the Deputy Commissioner's action and left questions of local manul to be disposed of by him as he deemed proper.

6 In the meantime complaints began to be received from the Brahmin and other inhabitants of the places which, it was expected the Swami would visit, and the District Magistrate in consideration of the situation passed an order on 5th September 1908 to the effect that Amildars and Deputy Amildars should, from time to time, ascertain from the Matt their next destination and communicate particulars of all *takrars* to the Assistant Commissioner Magistrate of the Sub-Division who should, in consultation with the Superintendent of Police, prescribe the route of the procession.

7. Subsequent to the issue of the Government order of the 16th September 1908, the Superintendent of Police, in consultation with the Deputy Commissioner, sent instructions to the Amildar of Gubbi, which place the Swami was about to

visit, regarding the conduct of the procession there. The Amildar communicated these instructions to the Agent of the Swami who was then at Dodguni, a small village in the Gubbi Taluk. As the Swami was not in a position to comply with these instructions, the Yejman and other Lingayets of Gubbi were not able to procure his visit to their place and have accordingly approached Government with a complaint about the action of the local officers.

8. The Government observe that His Highness the Maharaja having considered the Matt worthy of the honors which he was graciously pleased to revive and which have been referred to in the Rahadari, the Swami has a general right to go in procession with such honors; and that it is the duty of all officers to uphold this right. The Rahadari is conclusive evidence of the right of the Matt to go in procession with the insignia along public streets except to the extent to which such right may be in conflict with express orders of Government or Judicial decisions regarding the rights of other communities.

9. In this connection, it is necessary to explain with reference to paras 3 and and 4 of the Muzrai Secretary's Letter No. 713, dated 9th August 1907, to the Deputy Commissioner of Chitaldrug, that Government had in view merely the reciprocal rights of the people of one persuasion to have music stopped in front of their places of worship by people of other persuasions and did not intend to convey the idea that one sect of Hindus passing in procession should stop music in front of a temple belonging to another sect of Hindus.

10. In the present case the Swami of the Murgi Matt has passed in procession through a number of important places in the districts of Chitaldrug, Shimoga, Kadur and Hassan without his right to pass with music being challenged; and the Chitaldrug Deputy Commissioner's report No. 165, dated 25th September 1907, clearly goes to show that in the town of Chitaldrug music was not stopped when the Swami passed in front of a number of Brahmin temples. The contention that the Swami should stop music when passing in front of temples is, as already pointed out, untenable.

11. There appears also to be some misapprehension with regard to the weight to be given to assertions of local mamul. It is hardly necessary to point out that when referring to questions of mamul in regard to processions, etc., Government meant merely that mamul based upon Judicial decisions or previous orders of Government should be respected and not that a procession otherwise in order should be held up merely because some one chooses to set up a mamul which remains to be newly enquired into and decided.

12. The arguments adduced by the Deputy Commissioner in support of the prohibition of the chanting of Vedas by the Lingayets in the public streets are not convincing to Government. It is not asserted by any one that the chanting of Vedas is indulged in by the Lingayets to insult or annoy anybody. The Dharmashastras may prohibit a Brahmin from hearing the Vedas chanted by a Lingayet; but such chanting in the public streets violates no right of the Brahmin which can be upheld by Government or by a Court of Law. Government therefore direct that there should be no prohibition of the chanting of the Vedas by the Lingayets in the public streets.

13. The Brahmins and others object to the Swami styling himself "Jagadguru" to these words being inscribed on arches and to the parading in the procession of a flag on which the word "Jagadguru" is inscribed. The Deputy Commissioner is of opinion that the word "Jagadguru" is a title and that it is for Government to consider whether or not it should be recognized. As there is no express reference in the Rahadari to a flag with this inscription, he has prohibited the parading of such a flag.

14. Government cannot accept the Deputy Commissioner's view that the word "Jagadguru" as used by the Murgi Matt constitute a title. They see no objection to the Swami styling himself "Jagadguru" and to his disciples praising him as such. They agree however with the Deputy Commissioner in thinking that a flag with such an inscription constitutes an insignia, and they uphold his action in prohibiting this on the ground that it is not authorized by the Rahadari.

Muzrai, dated 12th December 1908

15. The action of the Deputy Commissioner in calling upon the Matt to furnish a programme before hand is well meant and the Matt would be well advised in complying with his request, so that necessary arrangements may be made for the proper conduct of the procession. Seeing that there was strong opposition both before and after the revival of the honors, the Matt should still expect some opposition in places which it has not visited for years together The Deputy Commissioner's second report shows that he only wants a rough programme This in the opinion of Government can well be furnished and the Deputy Commissioner will no doubt see that no inconvenience is caused to the Swami on this account.

16. As regards the prayer of the Sholapur public for the revival of the honors of Addapalki and Panchakalasa in favour of the Matt, the chairman of the meeting will be informed that the matters have been disposed of after careful consideration and cannot be re-opened.

Dft) Av-Ramanathiah.

for *Secy. to Govt., Gen. & Rev. Depts.*

To—The Deputy Commissioner, Tumkur District.
The Deputy Commissioners of other Districts
The Agent of the Mungi Matt
Mr Mallappa, Warad, Chairman of the meeting held at Sholapur

Exd —C. P. S

1908-09

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 12th December 1908

No. 450-9
Muz. 65-08-9

Passing orders on the petition Gubbi Yajman Revanna and other ...ets, complaining of the order passed the local authorities of the Tumkur ...rict in regard to the proces... ...t Swami of the Muigi Matt.

GPB—2510—300

App. F. IX-4

Previous References. 194 . ( ) **File No.**

Serial Nos.

Later References.

GENERAL AND REVENUE SECRETARIAT

Serial Nos.

Part B for

SUBJECT